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THE BOOK OF ZAMBASTA

A Khotanese poem on Buddhism

EDITED AND TRANSLATED BY

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PREFACE

THE title given to the Khotanese poem edited and translated here follows a suggestion made by Sir Harold W. Bailey, who has written a linguistic commentary entitled *Prolexis to the Book of Zambasta*. No title for the poem survives, but the colophons tell us that an official called Ysambasta ordered it to be written (see the colophons to Chapters 2, 11, 13, and 19). It is therefore Ysambasta's book in a special sense.

The Book of Zambasta is written in Khotanese, an east Iranian language,¹ no longer spoken, but related to such modern Iranian languages as Persian and Pashto. The language, country, and people are called in our text *hvatana*.²

The fragmentary way in which Iranian of the old period has survived makes imperative for comparative linguistics the use of the later languages of the middle Iranian stage: Middle Persian and Parthian, Chorasmian, Bactrian, Sogdian, and Saka (Khotanese and Tumshuq). Among these Khotanese holds an important place by reason of the quantity of surviving material, the conservative nature of the language in matters of vocabulary and inflexion, and the precision with which, by the aid of the many bilingual texts available, we can interpret this material.

For the study of Khotanese the Book of Zambasta is of special importance. It is the longest single poem to survive, and it is written in the oldest attested stage of the language. An up-to-date edition of all the extant folios has clearly been a desideratum for all students of Iranian. The valuable pioneering work done by E. Leumann is now more than thirty years old. Since then, thanks almost entirely to the labours of H. W. Bailey with the Late Khotanese bilingual texts, our knowledge of Khotanese has progressed considerably. His work in so far as it affects the vocabulary of the Book of Zambasta will be found in his *Prolexis to the Book of Zambasta*, which I have used freely in the final preparation of this edition.

My interest in the Book of Zambasta, which as a student I began reading with Professor Bailey as long ago now as 1961,³ was originally to provide a basis for my grammatical studies of the Khotanese language. By the end of 1962 I had completed a translation—the first in English,

¹ The Iranian affinity of Khotanese was demonstrated by H. Reichelt, *Indo-germanisches Jahrbuch*, i, 1913, 20–36, and S. Konow, *GGA*, 1912, 551–65.

² On the name of Khotan see now P. Pelliot, *Notes on Marco Polo*, i, Paris, 1959, s.v. Cotan.

³ We have not, however, read together those folios published for the first time in 1965.

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and the only up-to-date one—of the then known folios. The Pāli Text Society agreed to its publication, but a combination of factors caused a total alteration in the nature of the work. The translation showed up many difficulties that had not before leaped to the eye, and many discoveries were made as a result of its use by Professor Bailey and myself. It became clear that a linguistic commentary ought to be published, and Professor Bailey set about preparing one. At the same time he received from Germany the photographs that had been made for Leumann of the folios he had been lent from the Petrovski collection in 1909. These are still sometimes better than those in the recently published facsimile volume. Clearly a new edition of the text should also be made. It is true that Leumann's text is a monument of accuracy, both as regards his reading of the original script and his son's proof-reading. But his text does not indicate such things as the verse numbers, the manuscript punctuation, or the distribution of syllables over a line—features that he had not overlooked, but which do have significance for the critical study of the text and should be presented. It is indeed fortunate that he was careful to indicate the manuscript reading wherever he had changed it for metrical or other reasons.

Photographs of almost all the folios have become available, the only exceptions being folios 214^r, 270, 412, and the variant to 13. 9–16. I hope to be able to include facsimiles of those folios kept in this country in a volume that also contains a complete word-index, to be published separately. The importance of facsimiles cannot be over-emphasized, especially where one is dealing with a script as difficult as Central Asian Brahmi. No word can be safely used if a facsimile is not available. Full credit therefore is due to the Russians for producing their recent facsimile volume. News of its impending publication had caused hesitation for some time about publishing this new edition of the Book of Zambasta. Most exciting is the inclusion in it of ten complete and nine incomplete new folios, all in facsimile and transcription, the former also translated and provided with a glossary. All this material is now incorporated in the present volume. These new folios again provide evidence of the difficulty in translating Khotanese even when the meanings of all the words are known.

Finally, I should like to express my gratitude to the School of Oriental and African Studies for meeting the cost of publication of this work in the London Oriental Series. It has been a pleasure to know again the accuracy of the Oxford University Press.

R. E. EMMERICK

September 1966

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INTRODUCTION

SITUATED on the southern edge of the Takla Makan desert that barred the way between India and China on the north, Khotan was a natural meeting-point for travellers from east to west or the reverse. The Chinese pilgrims, Fa-hsien in the fifth century and Hsüan-tsang in the seventh, both passed through Khotan on their way to or from India, when they went there to procure Buddhist scriptures, and both have left descriptions of the city. Both described it as a city full of monasteries. Enthusiasm for Buddhist doctrine pervaded it. People came from China to learn about Buddhism. Local scholars were actively engaged in making translations from Sanskrit into their own Iranian language, Khotanese. In the present century translations, in whole or in part, of a considerable number of Buddhist *sūtras* have come to light.

Not all their work was mechanical translation. The Book of Zambasta is a veritable Manual of Buddhism. Some chapters paraphrase in broad outline known Buddhist texts. Thus Chapter 2 corresponds in a general way with the *Bhadrāmāyākāvyākaraṇa*. At the end of the first chapter the author seeks pardon 'from all the *deva* Buddhas for whatever meaning I have distorted here' (1. 189) and at the end of Chapter 8 he says: 'Whatever there may be here which the Buddha has not spoken in a *sūtra* one should not accept. That is all my fault. Whatever there may be here that has also been spoken in the Mahāyāna one should not try to make unauthoritative. Why? This is the fault of him who does not understand it himself. It is not my fault in that case nor is it really the Buddha's' (8. 48-50). These are the words of a paraphrast rather than a translator.

This text has been known as 'E'. In 1908 two folios (269 and 335) were offered for sale to the Strassburg University Library by a Russian from Jerusalem. They were described briefly by E. Leumann and assigned the letter E in his alphabetically arranged list of known Khotanese manuscripts (*ZDMG*, 62, 1908, 96 and 103). These folios, together with 271, 334, 385, and 389, subsequently became the possession of the Asiatic Society of Bengal in Calcutta. All these folios were published in facsimile by S. Konow in *Memoirs of the Asiatic Society of Bengal*, v, 1914.

In 1909 Leumann received for examination 173 folios from the

Petrovski collection in the Asiatic Museum at St. Petersburg. These belonged to the same poem. Leumann described them in *Zur nordarischen Sprache und Literatur*, Straßburg, 1912, pp. 11–15. He there tells how they were photographed with the help of M. Walleser before being returned to St. Petersburg. His son Manu Leumann published some of these folios in facsimile in a private publication, *Sakische Handschriftproben*, Zürich, 1934. The folios published there were: 256^v, 257^r, 258^v, 259^r, 303^v, 304^r, the right halves of 257^v, 258^r, and the left halves of 259^v, 260^r.

A facsimile of fol. 214^v was published in E. Huntington, *The Pulse of Asia*, London, 1907, opposite page 206. This was transliterated and translated by S. Konow, *Saka Studies*, Oslo, 1932, p. 112. We are fortunate in having E. Leumann's transcription and translation of fol. 214^r as no photograph was available to M. Leumann and the folio may no longer exist. Huntington, who was at New Haven, had taken the folio to America together with three other fragments (see E. Leumann, *ZDMG*, 67, 1913, 679–80). The Assistant Head of the Reference Department of Yale University Library, New Haven, in a letter of 15 September 1966 writes: 'I am sorry to inform you that Yale possesses no Khotanese manuscripts. We have a collection of manuscripts presented to the Library by Professor Ellsworth Huntington, but the material is all much later than his *Pulse of Asia*.'

No photograph was available to M. Leumann for fol. 270 belonging to the Akademie der Wissenschaften in Berlin. S. Konow had published a transcription and translation but no photograph in *SPAW*, 1912, 1131–2.

Eighteen of the Leningrad folios (336–40, 342–54), together with two (334, 335) from Calcutta, were edited and translated by E. Leumann in his book *Maitreya-samiti, das Zukunftsideal der Buddhisten*, Straßburg, 1919.

Five folios (150, 296–9) are in good condition still in the British Museum, London. They bear the numbers Or(iental) 9614. 4, 1, 2, 3+6, 5. With the exception of Or. 9614. 6 they have most recently been transcribed by H. W. Bailey, *KT*, v. 22–25. A number of corrections need to be made to the readings there, e.g. 2^r4 read *īyā* for *īya*; 4^v5 read *hivī* for *hivī*; 5^r2 read *yanīru* for *yanīri*. *styūdu* is visible in 5^r5 and *hamdaro* in 3^v3.

All the above-mentioned folios were transcribed and translated by E. and M. Leumann in *Das nordarische (sakische) Lehrgedicht des Buddhis-mus*, Leipzig, 1933–6. Detailed reviews were made by S. Konow, *NTS*,

vii, 1934, 5–55; xi, 1939, 5–84 and by H. W. Bailey, *BSOS*, ix. 1, 1937, 69–78.

Leumann included three variants in his critical apparatus. These were to E 9. 36–47, now published as H. 142 NS 51 in *KT*, v. 26; to E 14. 9–16, published without photograph by S. Konow, *SPAW*, 1912, 1130–1; to E 23. 108–19, now published as H. 143 NS 84 in *KT*, v. 41. This last was not recognized by H. W. Bailey and hence his edition requires some adjustment.

In 1955 V. S. Vorob'ev-Desjatovskij in an article called 'Novye listy sakskoj rukopisi <<E>>', pp. 68–71 in *Kratkie soobščeniya instituta vostokovedeniya*, xvi, revealed that additional folios of the poem had been discovered in Leningrad including the end of Chapter 2 and the beginning of Chapter 3, which leads on without a break to what is Leumann's Chapter 4. In Moscow 1965 there was published *Skazanie o Bhadre (Novye listy sakskoj rukopisi 'E')* by V. S. Vorob'ev-Desjatovskij and M. I. Vorob'eva-Desjatovskaja, the responsible editors being L. G. Gercenberg and V. A. Livšic. This volume contains in addition to facsimiles of all the 173 Leningrad folios seen by E. Leumann, facsimiles of ten complete and nine incomplete new folios. One folio, called 'y' by Leumann and translated and edited by him (E, pp. 352–4), has been omitted, perhaps by accident, from the volume. What Leumann thought were folios 177 and 178 are there published on pp. 296–7 as unplaced. I have attempted to show that they are in fact folios 267 and 268 (see R. E. Emmerick, *BSOAS*, xxix. 3, 1966, 615 n. 28; xxx. 1, 1967, 84). As part of fol. 267 was already extant, Leumann had seen in fact only 172 folios and the Leningrad total is 191 instead of 192 unless we include folio 'y'.

Another folio that has come to light since Leumann's publication of 1933–6 is in Japan. An excellent facsimile of fol. 294 was published by T. Inokuchi in *Monumenta Serindica*, iv, 1961, plate 10. Transcription and translation were provided by M. Leumann, *ZDMG*, 113. 1, 1963, 80–6, and transcription by H. W. Bailey, *KT*, v. 355. T. Inokuchi wrote a letter to me (referred to in *KT*, v. 389), dated 11 September 1962, in which he said: 'No other Khotanese fragment can be found in Japan to my knowledge.'

Most recently it has been discovered that another folio of the poem is in London, folio 279, in the India Office Library. This folio was published in transcription by H. W. Bailey as H[oernle] 142 NS 53 in *KT*, v. 27, but it was not recognized by him as belonging to this poem. The identification is suggested by M. Leumann in an article to be published

in *ZDMG*. My own examination of the folio at the India Office Library has confirmed the correctness of Leumann's assumption.

Thus the poem is now known from the following folios:

1. 6 folios in Calcutta (269, 271, 334-5, 385, 389)
 2. 192 folios in Leningrad
 3. 6 folios in London (150, 279, 296-9)
 4. 1 folio in America (214)
 5. 1 folio in Germany (270, ? lost)
 6. 1 folio in Japan (294)
- That is, 207 folios in all.

The lowest folio number is 146. Its right edge is broken so that it contains no verse numbers. Similar are 147 and 150. But fol. 159, which concludes one chapter and begins another, contains at the end of the chapter the verse number 190. If there were 12 lines to a folio, this would bring us back to fol. 143 verso. If the book began here, fol. 143 recto may simply have contained the title or even have been blank like fol. 440 verso. It is not necessary to assume with Leumann that the preceding 142 folios must have contained the same text, although they may have done so. We have only to think of the Paris MS. P 3513 containing five separate texts one after the other, kept separate only by a blank verso and recto or the like. We have a *namo* text (*KT*, iii. 112), a *Prajñāpāramitā* text (*KBT* 54), the *Bhadracaryādeśanā* (ed. J. P. Asmussen, Copenhagen, 1961), the *Suvarṇabhāṣottamasūtra* (*KT*, i. 242), and a *deśanā* text (*KBT* 62; translated by H. W. Bailey in *Indological Studies in honor of W. Norman Brown*, New Haven 1962, pp. 18-22).

Assuming, then, that the text began at fol. 143 and ended at fol. 440^v, it should have contained in all 298 folios. Our 207 folios represent thus more than two-thirds of the total. Chapter beginnings indicated by the use of the word *Siddham* are attested for all chapters except 1, 8, 18, 19, 21, and 22. That Chapter 8 began at fol. 222^r2 is clear from the occurrence of such verse numbers as 19, 20, 23 on fol. 223 and consistent numbering on subsequent folios. Fol. 291, where Chapter 18 should begin, is now available among the new Leningrad folios. The word *Siddham* does not occur, but as fol. 290^v contains in cursive script Sanskrit *śloka*s apparently unconnected with the poem and information on the local calendar, a new chapter may have been begun even so (see p. 255). The left side of fol. 296, where Chapter 19 should have begun, is missing. It could have contained *Siddham*. That a chapter began at 296^r1 is proved by the fact that fol. 303 gives the number of the last

verse as 94. Furthermore, this chapter is called on fol. 303 the *straiya-parivāra* 'chapter on women'. Fol. 294 does not mention women but 296 does. Fol. 314 contains verse numbers 29, 30, 31, enabling us to infer that fol. 312 contained 21. 1-10. Despite the large gap in extant folios from 315 to 333, the large verse numbers in 334, namely 90, 95, 96, enable us to be confident that Chapter 22 began on fol. 326^v. The only place where a chapter is likely to have occurred unknown to us is in folios 315-26. Chapter 21 may have been shorter than 173 verses, in which case one or more entire chapters could have been lost with the loss of folios 315-26. Theoretically, more than one chapter may have occurred on folios 271^r1 to 282^r1, as the beginnings of some lines and after fol. 271 all the verse numbers are lost, but although the precise sequence of thought in the chapter is obscure, no likely place to begin a new chapter can be found.

The following table indicates the structure of the Book of Zambasta so far as it is known at present. Those folios which are still missing are placed within square brackets. An asterisk indicates a folio whose facsimile has been published in V. S. Vorob'ev-Desjatovskij and M. I. Vorob'eva-Desjatovskaja, *Skazanie o Bhadre* (*Novye listy sakskoj rukopisi 'E'*), Moscow, 1965.

The folio numbers given in the table below and on pp. 114 and 116 for 211^v, 212^r, 212^v are reconstructed. As Leumann showed, the scribe, instead of turning the folio over in order to continue as he usually did, laid it aside at this point and used a new folio before returning to it. The actual sequence is thus 211^r, 212^r, 212^v, 211^v, 213^r instead of the expected 211^r, 211^v, 212^r, 212^v, 213^r. Similar slips on folios 238^v and 285^v were corrected by the scribe.

THE 24 CHAPTERS

I. Folios 143^v-159^r

[143	1-6]	[149	67-78]	[155	139-50]
[144	7-18]	150	79-90 (?)	[156	151-62]
[145	19-30]	[151	91-102]	[157	163-74]
*146	31-42	[152	103-14]	[158	175-86]
*147	43-54	[153	115-26]	*159 ^r	187-90
[148	55-66]	[154	127-38]		

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2. *Folios 159^v-179^v*

*159 ^v	1-6	*166	79-90	*173	163-74
*160	7-18	*167	91-102	*174	175-86
*161	19-30	*168	103-14	*175	187-98
[162	31-42]	*169	115-26	*176	199-210
*163	43-54	*170	127-38	*177	211-22
*164	55-66	*171	139-50	*178	223-34
*165	67-78	*172	151-62	*179	235-44

3. *Folios 180^r-192^v*

*180	1-12	*185	61-72	*189	109-20
*181	13-24	*186	73-84	*190	121-32
*182	25-36	*187	85-96	*191	133-44
*183	37-48	*188	97-108	*192	145-51
*184	49-60				

4. *Folios 192^v-202^v*

*192 ^v	1-5	*196	42-53	*200	90-101
*193	6-17	*197	54-65	*201	102-13
*194	18-29	*198	66-77	*202	114-20
*195	30-41	*199	78-89		

5. *Folios 202^v-212^r*

*202 ^v	1-5	*206	42-53	*210	90-101
*203	6-17	*207	54-65	*211	102-13
*204	18-29	*208	66-77	*212	114
*205	30-41	*209	78-89		

6. *Folios 212^r-217^r*

*212	1-11	214	24-35	*216	48-59
*213	12-23	*215	36-47	*217	60

7. *Folios 217^r-222^r*

*217	1-11	*219	24-35	[221	48-59]
*218	12-23	*220	36-47	[222	60]

8. *Folios 222^r-226^r*

[222	1-11]	*224	24-35	*226	48-50
*223	12-23	*225	36-47		

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9. *Folios 226^r-228^v*

*226	1-9	*227	10-21	*228	22-8
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10. *Folios 228^v-231^r*

*228 ^v	1-5	*230	18-29	*231 ^r	30-5
*229	6-17				

11. *Folios 231^v-237^v*

*231 ^v	1-6	*234	31-42	*236	55-66
*232	7-18	*235	43-54	*237	67-77
*233	19-30				

12. *Folios 238^r-249^r*

*238	1-12	*242	49-60	[246	97-108]
*239	13-24	*243	61-72	*247	109-20
*240	25-36	*244	73-84	*248	121-32
*241	37-48	*245	85-96	*249	133-4

13. *Folios 249^r-262^r*

*249	1-10	*254	59-70	*259	119-30
*250	11-22	*255	71-82	*260	131-42
*251	23-34	*256	83-94	*261	143-54
*252	35-46	*257	95-106	*262 ^r	155-60
*253	47-58	*258	107-118		

14. *Folios 262^v-270^v*

*262 ^v	1-6	*265	31-42	*268	67-78
*263	7-18	*266	43-54	269	79-90
*264	19-30	*267	55-66	270	91-100

15. *Folios 271^r-282^r*

271	1-12	[275	49-60]	279	97-108
*272	13-24	[276	61-72]	*280	109-20
*273	25-36	[277	73-84]	*281	121-32
*274	37-48	*278	85-96	*282	133

16. *Folios 282^r-287^v*

*282	1-11	*284	24-35	*286	48-59
*283	12-23	*285	36-47	*287	60-67

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17. *Folios 287^v-290^r*

*287^v 1-4
*288 5-16

*289 17-28

*290 29-33

18. *Folios 291^r-295^v*

*291 1-12
*292 13-24

*293 25-36
294 37-48

[295 49-60]

19. *Folios 296^r-303^v*

296 1-12
297 13-24
298 25-36

299 37-48
*300 49-60
*301 61-72

*302 73-84
*303 85-94

20. *Folios 304^r-312^r*

*304 1-12
*305 13-24
*306 25-36

*307 37-48
*308 49-60
*309 61-72

[310 73-84]
[311 85-96]
[312 97-8]

21. *Folios 312^r-326^v*

[312 1-10]
*313 11-22
*314 23-34
[315 35-46]
[316 47-58]

[317 59-70]
[318 71-82]
[319 83-94]
[320 95-106]
[321 107-18]

[322 119-30]
[323 131-42]
[324 143-54]
[325 155-66]
[326 167-73]

22. *Folios 326^v-354^v*

[326^v 1-5]
[327 6-17]
[328 18-29]
[329 30-41]
[330 42-53]
[331 54-65]
[332 66-77]
[333 78-89]
334 90-101
335 102-13

*336 114-25
*337 126-37
*338 138-49
*339 150-61
*340 162-73
[341 174-85]
*342 186-97
*343 198-209
*344 210-21
*345 222-33

*346 234-45
*347 246-57
*348 258-69
*349 270-81
*350 282-93
*351 294-305
*352 306-17
*353 318-29
*354 330-6

23. *Folios 354^v-385^v*

*354^v 1-5
*355 6-17

*365 126-37
*366 138-49

[376 258-69]
[377 270-81]

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*356 18-29
*357 30-41
*358 42-53
[359 54-65]
[360 66-77]
[361 78-89]
*362 90-101
*363 102-13
*364 114-25

*367 150-61
*368 162-73
[369 174-85]
[370 186-97]
[371 198-209]
[372 210-21]
[373 222-33]
[374 234-45]
[375 246-57]

[378 282-93]
[379 294-305]
[380 306-17]
[381 318-29]
[382 330-41]
[383 342-53]
[384 354-65]
385 366-72

24. *Folios 385^v-440^r*

385^v 1-5
[386 6-17]
[387 18-29]
[388 30-41]
389 42-53
[390 54-65]†
[391 66-77]
[392 78-89]
[393 90-101]
[394 102-13]
*395 114-25
[396 126-37]
[397 138-49]
[398 150-61]‡
*399 162-73
*400 174-85
*401 186-97
*402 198-209
*403 210-21

*404 222-33
*405 234-45
*406 246-57
*407 258-69
*408 270-81
[409 282-93]
[410 294-305]
[411 306-17]
412 318-29 (?)
[413 330-41]
[414 342-53]
[415 354-65]
[416 366-77]
*417 378-89
*418 390-401
*419 402-13
*420 414-25
*421 426-37
*422 438-49

*423 450-61
*424 462-73
*425 474-85
*426 486-97
*427 498-509
*428 510-21
[429 522-33]
[430 534-45]
[431 546-57]
[432 558-69]
[433 570-81]
[434 582-93]
[435 594-605]
[436 606-17]
[437 618-29]
[438 630-41]
*439 642-53
*440^r 654-9

† Variant 16 provides evidence for 24. 54-8.

‡ Variant 17 provides evidence for 24. 161.

P.S. On 28 February 1968 I was able to visit Yale in person and succeeded through the kind help of S. Insler in finding the four Central Asian MS. items belonging to the Ellsworth Huntington collection. They have hitherto been believed to be missing. Fol. 214, referred to on p. xii above, is thus not lost but preserved in the new Beinecke Rare Book and Manuscript Library at Yale. I hope to publish facsimiles of both sides of the folio in volume two.

METRICAL ANALYSIS

For my view of the Old Khotanese metrical system, see pp. 437-40.
The three types of metre are distributed as follows:

1	A	16. 19-27	A
2. 1-104	A	28-30	C
105-22	C	31-49	B
123-244	A	50-1	A
3	C	52-6	C
4, 5, 6	A	57-67	A
7, 8	C	17, 18	C
9, 10, 11	A	19	B
12. 1-89	B	20, 21	C
90-125	C	22, 23	A
126-9	B	24. 1-5	B
130-4	C	42-53	B
13	A	114-25	B
14	B	162-208	B
15. 1-48	A	209-14	C
85-96	A	215-43	B
109-11	A	244-8	C
112-23	C	249-81	B
124-33	A	318-29	C
16. 1-5	A	378-492	B
6	B	493-4	A
7-11	A	495-521	B
12-18	B	642-59	B

APPARATUS

[]	MS. broken out or not visible.
[. .]	Dots indicate conjectured number of syllables in gap.
[italics]	Supplement due to Leumann.
italics	Letters not clearly visible.*
--	Dashes in line indicate illegible traces of letters.
.	As in MS.
(na)	Letters supplied by editor even if there is no space in MS.
<t>	Editor's correction. MS. reading will be found in footnotes.
hau—da	Long hyphen indicates a gap in the MS. between parts of a word. Rarely punctuation may intervene e.g. patā- .—hvāno 22. 92.
kṣāta'	Apostrophe indicates a hook in the MS. below the preceding syllable.
kaṇtha	A subscribed hook indicates unetymological <i>anusvāra</i> .

* Italics in the colophons indicate the use of the cursive script.

THE BOOK OF ZAMBASTA

Fol. 146^r 31 [. . .] ju vā [k]ū[ra sa]mu nā saña bvāmata mulysdā
[]
32 [. .] ju hāḍe uysnora ba—lysānu hotu ne buvāre ara—
[hand]
33 [śśa]krā ttārā hota anantu cī aysura gyastyo jvāre śśakkrā
[]
34 balysā vā irdā ne indā tcamna pharu balysa nārmāndā
kye []
35 bramanānu dṛṣṭā utāra śśo ttarandaru tta nā saittā
drra[ya]
36 ne ju tta patāmara štā ko tta āya aysmū hāḍe utāri
[śśa]

Fol. 146^v 37 satvānu kāḍāna aštā bāḍi ku śśai ttuṣuvo' ditte aštā skyāte
ku []
38 ku vā paranārvāte dātte ne hāḍe puṣṣo hārṣṭai jiye
ku [ṣṭa]
39 irdyau jsa ttātā biśśā kīre ysamaśśamḍiya balysi nijsaṣṭe
gya[stā]
40 ysurrā brīyā jaḍi u ka—rma aretā tharggū hisu ttātā
[.ai]
41 ātamo ju balysā ne hvīnde cvī paḍā vāta prañāhāna
[]
42 [. mahā]yānā py[uvā'n]i balysūñavūysai hvā'ndi ku
[]

33 ra in aysura written small below.

CHAPTER 1

Originally on folios 143^v to 159^r, only folios 146, 147, possibly 150, and 159 belonging to this chapter are extant. It is not necessary to assume that further chapters of the same work preceded this one. The recto of folio 143 may have borne the title. See p. xiv.

The chapter is apparently a *sūtra* spoken by Samantabhadra (l. 188), not Śākyamuni as usual. Samantabhadra is especially venerated in the *Bhadracaryāḍeśanā*, the Khotanese version of which survives entire (text ed. H. W. Bailey, *KT*, i. 222–30; ed. and tr. J. P. Asmussen, *The Khotanese Bhadracaryāḍeśanā*, Copenhagen, 1961). In the Book of Zambasta he is mentioned with Mañjuśrī in 2. 79 but otherwise only in the 'releases of Samantabhadra' (Ch. 13).

. . . ³¹false indeed are their *upāyas*, knowledge, compassion . . . ³²but Fol. 146
beings do not realize the power of Buddhas. Arhats . . . ³³so unlimited is
Śakra's power when the *asuras* fight with the gods. Śakra . . . ³⁴but they
do not possess the Buddha's *ṛddhis*, by which he conjures up many
Buddhas, who . . . ³⁵It is the noble heresy of brahmins that one body
appears to them thus in the three (worlds) . . . ³⁶Not indeed thus is the
report: 'Would it were thus!' But the mind is noble . . . ³⁷For the sake
of beings it is the time when he appears even among the Tuṣita-gods.
It is the moment when . . . ³⁸When he appears *parinirvṛta* but does not
really disappear. Where . . . ³⁹By his *ṛddhis* the *deva* Buddha has dis-
played all these acts on earth . . . ⁴⁰anger, passion, ignorance, and the
karmas of envy, pain, and greed, these . . . ⁴¹In the *Āgama*, it is not said
of the Buddha what his *pranidhānas* were formerly . . . ⁴²The Mahāyāna
should be heard by a *bodhi*-seeking man, where . . .

- Fol. 147^r 43 [.] *bvāñ<ī>ya vicātre .*
 [. . .] *samā harbāśśā ba—lysa akṣubhyā ttārā jsa pātcu*
 [. . .]
 45 [*dā*]tu hvate buḍaru mahā—yānu battaru śrāvaka-yānu
 [. . .]
 46 ttāna cu avaśśārṣṭā yāna samu kho rre trāmā biśśānu
 ttā [. . .]
 47 avamāta māsta samāhā—na kṣāndi dhāraṇi bhūmā
vasu[ta] [. . .]
 48 śsoṇa paramāṇava pharu kṣe—tra kṣaṇuvo kalpa-praveśa
 balysā [. . .]

- Fol. 147^v 49 crrāma haspāsa mahāyā—ña kye balysūstu carīndi .
biśpa[diya] [. . .]
 50 hanāsā dukhyo bitcampha trāmu ggei'lsārā jaḍīna
paṃjsa [. . .]
 51 balysūñavūysā ttū khāṇḍu nuvaštāre uysnora .
 ttī [. . .]
 52 [*d*]āta-hvāṇyo jsa pyūvā're nārvāna-divi padaṃgyo .
 [. . .]
 53 [*tti sa*]rvasatva numandraindā sātāvāya hāmāre .
 [. . .]
 54 [. . .]-ā.-e [*a*]bitanda ṣṣīve haḍāya
 [. . .]

...⁴³he would damage the various ...⁴⁴all the Buddhas, Akṣobhya at Fol. 147
 the head then ...⁴⁵He named the greater Law the Mahāyāna, the lesser
 the Śrāvakayāna ...⁴⁶Therefore, as for the remaining vehicles, it is just
 like the king of all ...⁴⁷unlimited, great *samādhis*, *kṣāntis*, *dhāraṇis*,
bhūmis, pure ...⁴⁸in one single atom many *kṣetras*, in instants *kalpa*-
 entries of the Buddha ...⁴⁹As is the striving in the Mahāyāna by those
 who practise *bodhi* in all ways ...⁵⁰lost, overcome by woes, so they
 revolve through ignorance in the five (*gatis*) ...⁵¹In this way the
 Bodhisattvas test beings. Then ...⁵²From the preachers of the Law they
 hear the description of the continent of Nirvāṇa ...⁵³(then) they invite
 all beings. They become caravan-conductors ...⁵⁴free from doubt, by
 day (and) by night ...

Fol. 150^r 79

80 [.] [.] haṃṭsa hīṇe jsa tva'[. .]

81 [. .] ṣṣu yāḍe aysmya byāna trāya muho sarvañña balysa

82 tt[ā]na saññaṇa uttara-paṃcā—lā ttrāste sarvañña balysā

83 ttrāmu māñṇaḍṇa balysā sa—ñña mara dyāññate ysamthu

84 saññaṇa ttāte kire nijsaḍḍe ko va parsāro uysnora daṣṭa

Fol. 150^v 85 kho ni ṣṣadda indrya hota kho nā kuṣṣala-mūla paysānde .

86 ttāna saññaṇa balysi tta dā—stā paranārvāte ko va uysno—

87 kadalā māñṇaḍḍe asāre samu kho khavā ūcai bātāva

88 cā'ye māñṇaḍḍe marice ttāmārā tterā jsiraṇe stor[u]

89 [. .] hivi [. . .] ttāte ṣkaugye ṣkimāte ṣṭā[ne]

90 [.] [sat]ā-y[s]āre — -ā -ā -ā

83 dā in māñṇaḍḍa written small below.

On the folio number see E. Leumann, *Lehrgedicht*, p. 350. Transcription and translation, *ibid.*, pp. 351-3. Transcription also in *KT*, v. 24. British Museum, Or. 9614. 4.

...⁸⁰ with the army ...⁸¹ made reins on the mind. Deliver us, all-knowing Buddha. . . .⁸² By this means the all-knowing Buddha delivered Uttarapañcāla. . . .⁸³ Likewise the Buddha by an expedient revealed birth here. . . .⁸⁴ By an expedient he displays these acts: 'Would that the beings may be rescued!' Skilful . . .⁸⁵ As is their faith, senses, power, as he recognized their merit-roots . . .⁸⁶ By this expedient the Buddha thus appeared *parinirvāta*. If the beings . . . (All the elements are)⁸⁷ like the *kadalī*-tree, without substance, just like the foam of water (or) lightning . . .⁸⁸ like magic, a mirage, partial blindness. So very deceptive . . .⁸⁹ one's own . . . creates these *saṃskāras* . . .⁹⁰ myriads . . .

Fol. 150

- Fol. 159^r 187 kṣaṇvo biśśā kalpa ttuvāyī—ndā u parimāṇvo kṣettra
 panye kṣaṇā cakkrū pravartti—ndā parrījīndi uysnora 7
 188 ttū hvano samantabhadṛ biśśu hu-hvatu rraṣṭo naljondā
 kūlu satā-ysāre gyasta hva'ndi kye puṣṣo parrāta dukhyo jsa
 189 cu aysu ttū hvanau byūttaimā kye kāḍe batā bvāmata dīra
 biśśā gyasta balysa kṣamevī—mā cu mara bvatemā arthu 9
 190 cu haḍe vā marā puṇa nā—taimā avaśśā ttyau puṇyau jsa sarva-
 satvyau jsa ro haṃtsa balysūstu bustā hāmāne 190 II II

āśā'ri puṇabkadrā byaude mai jve kāysa bari ba'ysā pūryau ṣi'nau

187^r 'In moments, they lead (to salvation) over all the *kalpas* and in Fol. 159
 atoms all the *kṣetras*. In every moment, they roll on the Wheel, they
 deliver the beings.'

188^r Samantabhadra rightly finished all this well-spoken teaching. There
 were a myriad-thousand hundred-thousands of gods (and) men who
 were completely delivered from woes.

189^r Since I have translated this into Khotanese, however extremely
 small (and) poor my knowledge, I seek pardon from all the *deva* Buddhas
 for whatever meaning I have distorted here. 190^r But whatever merits I
 may have obtained here, may I surely through these merits realize
bodhi together with all beings also.

The Ācārya Puṇyabhadra has received (this). May it not be far from
 him while alive. May it bring the Buddha's favour, (my) sons.

CHAPTER 2

Chapter 2 extends from fol. 159^v to 179^v and consists of 244 verses. Only fol. 162 with verses 31–42 is now missing. Folios 171–9 were published for the first time in 1965. See p. xiii.

This chapter contains the Tale of Bhadra. The story of the conversion of Bhadra the magician was known in Tibetan, Chinese, and Pāli (summarized by Leumann, *Lehrgedicht*, pp. 361–7). The Tibetan version has been edited and translated by K. Régamey, *The Bhādrāmāyākāvyaṅkaraṇa*, Warsaw, 1938. The new folios contain some verses that correspond closely as shown from the parallel passages quoted below. But the Khotanese version remains as a whole a paraphrase rather than a close translation.

The story. The Buddha's reputation of omniscience displeased those who lost pupils to him and they here discuss ways of testing his omniscience. Bhadra's suggestion is to disguise a cemetery by magic powers and then invite the Buddha there. The Buddha accepts his invitation despite a warning by Aniruddha. But when Bhadra tries to change the house back into a cemetery his magic powers fail him. Vajrapāṇi puts a gong in Bhadra's hand and when he strikes it verses of instruction come forth which convert Bhadra, who resolves to ask the Buddha's forgiveness. The Buddha forgives him, and then the various Bodhisattvas in turn give him instruction. Bhadra then sees the *lakṣaṇas* of the Buddha and praises him. He asks how to realize *bodhi*, and the Buddha explains. Finally the Buddha predicts Bhadra to *bodhi*, and Bhadra honours him.

Parallel passages:

145–6 cf. Régamey § 19:

de-nas dehi éhe gnas-brtan hod-sruñ chen-pos // éhigs-su bcad-pa hdi smras-so //
sbyin-pa hdi ni ci-hdra dañ
len-par byed-pa ci-hdra-ba
de-hdrahi chos-ñid thob hgyur-bar
yon ni rnam-par sbyoñ gyur-cig

'On that occasion the *sthavira* Mahākāśyapa uttered this verse:
"Just as is the gift, so is the receiver. If one penetrates into the profound nature (*dharmatā*) [of both], the offering may become perfectly pure."

147–8 cf. Régamey § 21:

sā-rihi bus smras-pa //
rim-gro byed-pahi sems gañ dañ
len-par byed-pahi sems gañ dañ
sbyin-par byed-pa ji-lta-bur
yon iiii myur-du sbyoñ-bar sog

'Śāriputra said:

"Just as is the mind of the worshipper, and just as is the mind of the receiver, so is the giver too. Hence the offering may quickly become pure."

149–50 cf. Régamey § 20:

mohu-dgal-gyi bu chen-pos smras-pa //
gdan ni ji-ltar bśams-pa dañ
de-la gañ-dag bźugs-pa-rnams
mi-mñam ma-mchis mchuñs-pa-ste
mchod-sbyin dag-pa bla-na med

'Mahāmaudgalyāyana said:

"The arrangements for sitting and those who sit on them, do not differ. And, since they are identical, this offering is pure and unsurpassed."

151 cf. Régamey § 22:

rab-hbyor-gyis smras-pa //
gtoñ-med sbyin-pa hdi btañ-ba
len-pa med-pa-rnams-kyis blañs
gañ-dag hdir ni gśegs-pa-rnams
de-dag yon sbyoñ byed-pa yin

'Subhūti said:

"[Since one bestowed] offerings here, giving nothing in reality, and since they were received by those who, in reality, do not receive,—all those who came here offered a pure gift."

152 cf. Régamey § 23:

kun-dgah-bos smras-pa //
hdi ni nam-mkhahi sbyin-pa-ste
bsam-gyis mi-khyab-rnams-kyis spyad
gañ-dag sems lus grol-ba de
hjig-rten-na ni yon sbyoñ mchog

'Ānanda said:

"This is a gift of Space. It was received by inconceivable [receivers]. They who are delivered from mind and body are themselves the supreme offering!"

153 cf. Régamey § 31:

hjam-dpal gźon-nur gyur-pas smras-pa //
ji-ltar hdi ni sñon gnas-pa
thams-cad byed-pa med-pa ltar
de-bźin chos-rnams thams-cad ni
sñon-gyi mthah-nas rtag-tu mñam

'Mañjuśrī, the prince royal, said:

"Just as all this is undone from the outset, so the whole reality is always equally [unreal] from the very beginning."

Fol. 159^v

- 1 Siddham tta mā pyūṣṭu kho gyastā balysā balysūṣṭu hastamu bustā
dātīnau ggei'śśāte cakkru biśśā anyattīrthiya rr[īye]
2 rājagṛhā āstā gṛddhrakūṭu ttu scātu ggaru vāte balysā .
pharākyau ṣṣamanyo haṃtsa pharu bodhisatva balonda 2
3 biśśā hālā yā nāma bi—raṣṭā ṣṣuvai bulysu buro tsutā—
tā biśśu butte sarvañi ba—lysā biśye ysamaśśandai ttrāṇi 3
4 dātena bvemāte jsa puñyau j[sa] māñandi haṃdarā niṣṭi
biśye ysamaśśandai satvā cu va ne kau hastari āya 4
5 ttrāmu biśśā satva haṃaṅgu kāḍe māste mulśde jsa kei'tā
oṣku vātā ṣṣīve haḍāya kho ju māta bryandamu pūru . 5
6 śśāyānu ggūttāro ysātā cakkravarttauñu paśśāte
ne vā ttāna hārna ṣkālśu yi—ndā cu biśśā padya aggaṃjsi 6

¹Success. So I have heard. When the *deva* Buddha realized best *bodhi*, he turned the Wheel of the Law; he left behind all heretics. ²The Buddha remained at Rājagṛha at that time on Mount Gṛddhrakūṭa with many monks. There were many powerful Bodhisattvas. ³His name spread to all sides; his fame went afar. The all-knowing Buddha, the stronghold of the whole world, knows all. ⁴There is no other being in the whole world resembling him in appearance, in knowledge, in merits. How much less if there should be one better! ⁵Thus, with very great compassion, he cares equally for all beings continually by night (and) by day just as a mother for her most beloved son. ⁶He was born in the *gotra* of the Śākya. He gave up world dominion. Yet he is not proud because of this matter, since he is in every way faultless.

- Fol. 160^r 7 kädä rraštu hvāñāte dātu samtsāru harbiśśu nyaste cai
ju vāte ttamda[na] śśāru yī[ndā]]
- 8 ysamaśśandai harbiśśu hālsto balysu vara byüttā ttu kālu
ttārthānu kṣīnu paśśāndi [.]
- 9 ttārthānu māstā arātā kade nu dukhā aysmya saittā
cūde ttū nāma tta byaude [.]
- 10 ttrāmu hamgriya hamālā kho ju myo bāggare pārre .
biśśūnye cambule kaṣṭe [.]
- 11 biśśūnya vaiśāṇa ttrāma kho yā ttiryaśūnya daiyā
cu ni dātā harbiśśā kūre [.]
- 12 kye kamalā patāvutta tsīndi k[y]e vā jala bulysa kye mulysga
kye ggū[ś]no kaṅgo prahoṣṭā [.]

- Fol. 160^v 13 kye ggīsā bāste kye grūṣke . [k]y[e] vā ttā būnai jsāte
ci ne pātāyīndā ci rrai—[ndi]]
- 14 kye pulske khāysā kye hvāṣṣā kye vā hīyāra ce bāte
myāño dai śśau vā ṣṭāre [.]
- 15 ttāte nā ttandrāma vicitra vrrata ttavaścaraṇa parāha
ku samu pharu karya u stāma [.]
- 16 kho ye siyato hvaittā bajsī—ha o ūtco mamthāte kiśśa
kari ju vara rrūṇā ni byo—[dā]]
- 17 ttrāmā ṣātā kūri parāhā cu ye ttarandari dukha tīndā
biśśā karya stāma tthuśśīma [.]
- 18 saña ni pharu harbi[ś]ś[ā] kūra tteri atāca kho ni rro parā—
hā gyaḍīnā — — — — — [.]

9 cf. kädai dukhi aysmya sastā 2. 127 (Leumann).

12-14 cf. 24. 166-70 (Leumann).

12 ggūśno H. W. Bailey for MS. ggūgno.

13 rraiṇdi S. Konow, NTS, xi, 1939, 73-4.

15 cf. ku samu pharu stāma ne ju ye parātā dukhyau jsa 24. 173 (Leumann)

Very rightly he proclaims the Law. He despises *saṃsāra* utterly. Fol. 160
Whatever he has, with so much he does good . . .⁸The people turned
completely towards the Buddha at that time. They abandoned the
heretics . . .⁹There was great envy on the part of the heretics. It seemed
in their mind very much a misfortune how he had so obtained that
name . . .¹⁰They assembled in a group, as clouds, foliage, leaves of all
kinds, trembling, attached . . .¹¹Of all kinds in dress, they are such as
one sees animals. What is the Law for them is entirely false . . .¹²Some
go about with shaven heads. Some have long matted locks, some short.
Some are clad in a deer-skin. ¹³One has lived on grass, one on husks.
One goes about naked. Some do not speak, some howl. ¹⁴Some have as
food excrements, some herbs, some fruits, some roots. Some stand in
the midst of a fire . . .¹⁵These are for them various such vows, auster-
ities, restraints, in which there is much effort and exertion . . .¹⁶Just
as when one pounds sand in a mortar or swirls water in a churn, there
is no butter there at all . . .¹⁷so that restraint is false when one makes
sufferings for the body. All effort, exertion is empty . . .¹⁸Their many
expedients are all false, as ineffective as their restraint.

Through ignorance . . .

Fol. 161^r 19 parāśśani maskhalā ttaṃdu ysurre jsa ggaljīndi kho pyaure
 mara rro vāta hastara hatā—ru pharu padya ttātena śṣamanna
 20 ne haḍe ttuto drūjo hvatā—ndi se muhu sarvaña mā śśūka
 śā māsā drūgya kho nāma śśo śtāni harbiśśā butte . 21
 21 tta hvate maskhali ttiña pa—rṣo cvī lovi sarvañi grūsti
 śṣai aysāte bārggavi vyāysi panye hāri nāma ni bustā 21
 22 bāggīrathi rāsayi tta pyū—śtā kyau ggū'na ggaṃggo paśśāte
 śṣai śā sarvañi ni vāte śti cva ni śśādūvani pūri . 2
 23 aggaṣṭā ggauttamā śśakkru nahuṣṣu śśāvitāndi tta pyū—
 ṣṭu rrayso biḍāndi tcaho—ra riṣaya śśāvyau jsa balonda
 24 bāysaṇuvo' ttrāmu tsutā—ndi samu kho date bāte hvaḍāndi
 jala bulysa ūri nā pātā hva—tā hvatā ni pālsve distā 24

Fol. 161^v 25 śṣai ttā biśśu ne busta īndi ysurrā brīyo ni jātu yidā—
 ndi cu va ne ko śāte biśśu bu—tta tte klaiśa biśśu jita āro 25
 26 sacai nigranthā tta hvate se cu nai bei' khāśa yanāmā
 kye śā ce sarvañi ttu butte bei'tiño khāysu ne hviḍā 6
 27 parāśśani ttārthā tta hvate se vaittāḍvī vaska paśśāmā .
 o ye vā trāme cā'yā tī—ndi ku puṣṣo ysittaru miḍā 7
 28 kye tta hvate praśñai pulsāmā ggarkha ggarkha pharāka . ce
 tta hvate ggaṃtsu ye kaṃggīndi u ysāysānai pajuttā 28
 29 ciyi hā jsāte ggaṃcha pītā cu sarvaño paysānde . va—
 rṣtāni rrūyāte ttū nāma śtakula-jseri nāta'śtā 29
 30 kye tta hvate skodi ye hā jsā—te u līnei padajsāmā .
 o ye caṇḍālā ttata heḍā se thvī ttuṣṣe yana śṣīve . 30

...¹⁹Parāśara, Maskarin, through anger, thunder as loudly as clouds: Fol. 161
 'Here too there were once (men) better in many ways than this monk,
²⁰but they have not proclaimed this lie: "We alone are all-knowing."
 This is a great lie, that one person knows the name of everything.'

²¹Maskarin spoke thus in the assembly: 'Although the people call him "all-knowing", even Asita, Bhārgava, Vyāsa did not know the name of everything. ²²The Rṣi Bhāgiratha, so it has been heard, who let the Gaṅgā fall from his ear, even he was not all-knowing. How much less the son of Śuddhodana! ²³Agasti, Gautama cursed Śakra, Nahuṣa. So it has been heard. (But) the four mighty *rṣis* have sown in vain with their curses. ²⁴In the woods, they went about like wild animals: they ate roots. Their locks were long, their belly sunk in. Their ribs severally became visible. ²⁵Even they did not know everything. They could not remove anger, passion. How much less should he know all, should his *kleśas* be utterly removed.'

²⁶Satyaka the Nirgrantha spoke thus: 'Why should we not put poison in his food? Anyone who is all-knowing will perceive this. He will not eat the poisoned food.'

²⁷The heretic Parāśara spoke thus: 'Let us set on him a *vetāla*, or (suppose) one performs such magic that he will very soon die altogether.'

²⁸Someone spoke thus: 'Let us ask him many very difficult questions.' Someone spoke thus: 'If one digs a hole and covers it with grass, ²⁹when he goes thither, he will fall into the hole. Since he is indeed recognized as all-knowing, he will at once lose that name. He will end up worthy of abuse.'

³⁰Someone spoke thus: '(Suppose) one goes off secretly, and we set fire to his cells, or (suppose) one gives money to a *caṇḍāla*: "Destroy him in the night."'

- Fol. 163^r 43 ku vā dumā sarbātā mästā grrasāḍīndi gguvāṭhuta dāñña
hamḍāri ṣṭāna kṣiyāre huṣka āhūḍe padamna . 43
44 ggūne pharu ṣṣāre tcabrīye diṣe vīri brīnthe jsa kṣautte
cile varata baysgu muḍi—ñi hamṭsa hīṣyo jsa ggaḍāre 4
45 huṣka vara banhya ku rrūva auṅgyo jsa ā're pacaṣṭa .
banāsuto ṣṣaysde pharā—ka kyau kamale nitcāna dijsāre .
46 birgga rrūvāsa nuvaindā śvānā ṣṣūjātena juvāre
suṭhṭha rrāysīndi u ṣṣundā byū'va kāḍe māstu najsīndi 40
47 hā ttu diṣo ttirthyo hamṭsa badṭ tsute tṭye ulatāñe
ttrāmo biso nirmāte cā'yyo jsa kho gyastānu vimāni . 7
48 stārñe bice rrūva muḍaiña pale nārmindi pharāke
darra muḍā āysana nirmi—nde kamale hamau vicittā 8

- Fol. 163^v 49 baṣṭargyo nirmite hulgo ttatatu pharu spāte vācātra
tṭyo jsa biso āysāte ṣṣārku horā pharu nirmāte ṣkonde 9
50 parysa nirmāndā ce pīpāre hurau bātā phāṣṣe .
svī hamṭsa biṣṭyau balysu vā nimandrainā ttattika 50
51 ka vyattu sarvañi iṭyā ttū butte ṣā ulatāna
ka vā vā tsīyū nai bvā—te ku mara ātā hāmāte 1
52 aysvī vā tṭiyā hamī—hīmā thatau maṃdru pātcu
kho rru paḍā vāta ulatā—na khāysvī ju vaska ne pīpe 2
53 ttai pulsīmā ka sarvañi ṣṣā—stāro paysāna . cu
ne bustī ṣā ulatāna cū tsutai myāñio muḍāni 53
54 biṣṣī ysamaṣṣadai butte ṣāte ne sarvañi ṣṭā tṭitā
sarvaṃñu ye jsīḍu ne tīdā drūjyau jsa ṣeitā maha jsīḍe 4

43Where much smoke rises, there are stewing (things) half-burnt in the fire. Other, dry bones are being thrown about by the wind. 44Many hairs lie scattered, tossed in (all) directions by a whirlwind. Garments of the dead lie there thick with dust. 45There are dry trees there, where intestines hang attached to the branches. In the tree-holes are many snakes, which hold their heads out. 46Wolves (and) jackals howl. Dogs fight with one another. Vultures scream, and ravens, owls cry out very loudly.

47With the heretics, Bhadra went in the direction of the cemetery. By his magic powers, he conjured up such a dwelling as a palace of the gods. 48Female corpses, intestines of the dead, many banners he conjures up. He conjures up mangled corpses, seats, heads, various bowls. 49He conjured up a soft carpet, much wealth, variegated flowers. With these he adorned the dwelling beautifully. He conjured up, created many gifts. 50He conjures up servants, who prepare *surā*, pleasant new wine.

'I am inviting here tomorrow the Buddha with his pupils. 51If he should be clearly all-knowing, he will realize (that) this is a cemetery. If, however, he should come and should not realize where he has come here, 52then I will quickly change it afterwards by a spell as the cemetery was before. I will not prepare food for him. 53Thus will I ask him: "If you are all-knowing, (if) you are known as 'Teacher', why did you not realize (that) this was a cemetery? Why did you go into the midst of corpses?" 54Then all the people will know (that) he is not all-knowing. One cannot deceive with lies one who is all-knowing. He has deceived us.'

* Other descriptions of cemeteries will be found in Chapters 20 and 21.

Fol. 164^r 55 ttīyā hā sarbite ggaru vīri grddhrakūtu ku balysā . jsau—
 nitī patāna vistātā . nai rraṣṭu uysdātu yīndi 5
 56 urñe jsau bā'yā paśśāte kāḍe māste mulśde jsa balysā .
 badru tteru vāte skutātā darraunai uysdāte ttīyā 6
 57 āhusāte rriysai nāte duṣḍarrau hvāñāte hāḍe .
 mamā ṣṣadda aysmya ysāta uhu varata kāḍe buro māstā
 58 kau pāṇḍivātu pajāysa svī haṁtsa biṣṭyau balysa vā
 usahya ku-m̄ bisa balysa ka tā mulysdā tatvatvū īyi 8
 59 balysā ttū harbiśśu butte ttāte badṛ īrye drūje .
 kho ju ye nei' khāśā gyaḍī—na bi'ta-saṁña trāmvī jsāte 9
 60 balysi ahāvāysāte ba—drā kāḍe māste mulśde jsa ttīyi
 ttuṭo *numadrūṇo* pharāka varatā parsīndi dukhyau jsa 60

Fol. 164^v 61 badṛ vā hā puṣṣo īste . ulatāñe ttārthyau haṁtsa .
 ttārtha kāḍe sīra ku pyūṣṭām—dā se vā usahye balysā 1
 62 tte ṣṣīve ttū aniruddhā sthavirā biśśu rraṣṭu vajsīṣṭe
 badṛ asādetu ku byūṣṭā thatau hā jsāte ku balysā 2
 63 prrahaṇā śśārku prahaṣṭe balysā pā varnāte sthīrā .
 haṁju hā dastaka nāte kāḍai hā uysdāte śśārku 63
 64 māḍāna sarvaña balysa pyū' cu tto haṁjsāte hvāñi .
 trāmu tvī vaska haṁgrīta ulatāñe harbiśśā ttārtha 4
 65 kho ju sarvai vaska pharāka rrūvāsa cā'yyo badṛ .
 tvī hīvyo bvāmata balysa ggumāce yande gyaḍīna 5
 66 ttu aysu bve kho ju himavaṁ—du ggaru ni ārottū yanīndā .
 śśalarba kvī bendo drahvā śśāre tta uho harbiśśā ttārtha . 6

55 Then he rises up onto Mount Grdhrakūṭa where the Buddha is. Fol. 164
 Bowed, he stood before him. He cannot look straight up at him. 56 Out
 of very great compassion, the Buddha let a beam fall from his *ūrṇā*.
 It touched Bhadra on the forehead. Then he looked up at him with
 courage. 57 He sweated. Trembling seized the coward. Yet he says:

'Very great faith toward you has arisen in my heart. 58 When you are
 receiving alms tomorrow with your pupils, Buddha, approach where
 my house is, Buddha, if you really have compassion for me.'

59 The Buddha perceives all this: 'These are Bhadra's wives, lies.' Just
 as if one were to drink nectar, so through ignorance the awareness of
 poison comes to him. 60 Then the Buddha accepted this invitation of
 Bhadra's out of very great compassion: 'Many there will escape from
 woes.'

61 Bhadra goes right back to the cemetery with the heretics. The
 heretics were very glad when they heard that the Buddha would come.

62 During this night, the Elder Aniruddha rightly perceived all this as
 Bhadra's wickedness. When day has dawned, he goes off quickly to
 where the Buddha is. 63 He put on fine clothing. The Elder worshipped
 the Buddha's feet. He put his hands in the *añjali*-position. Very kindly
 did he look up at him:

64 'Gracious, all-knowing Buddha, hear what I intend to say to you.
 All the heretics have assembled in the cemetery on account of you 65 like
 many jackals on account of a lion. By his magical powers, Bhadra, in
 ignorance, Buddha, is testing your own knowledge. 66 This I know: just
 as the deer cannot move the Himālaya mountain, where they lie in the
 gorges on it, so are all the heretics with regard to you.

Fol. 165^r 67 aśka vā hāḍe jaḍānu kye ne balysā gvāru bvāre
 tta ni saittā balysā ne bustā tte kāḍāna tsute ulatāne 7
 68 ttai hvāṇāte balysā utāri aniruddha badṛ puṇyo jsa .
 biśśi śśāra diṣṭa kuśśala-mūla imu parśtā dukhyau jsa 68
 69 ttāna badṛ hanaśśāte vaysñā cvī dīraṃggāre hayūna .
 pharu rro vara haṃdara parsi—ndā dukhyau imu uysnora 9
 70 tso thu ṣṣamanānu tta hvāṇā bādā hā badṛ biśśālsto .
 ysittāḍaru hā usahyāmā vā haṃgrīsādu biśśīnda . 70
 71 tta hve aniruddhā sthavirā ba—lyśā ttārtha māniya ṣkālśa
 ka tā bādā sarvañā saitā irdyo jsa hā usahyāmā 1
 72 biśśu nā ṣkālsetū mānā irdyau jsa buhu hatcañāmā
 ni pajsamā kāḍāna ni hāvu irdā nijsātā'mane balysa

Fol. 165^v 73 ttai hvāṇāte balysā ma hvāṇā ne samu prārḥālī ttandā . cu
 ye lovi irdi nijsaṣḍe . drraya pārḥāliya balysi . 3
 74 kye mā ttā vainaiyā aniru—ddha kye stura bvāmata mulysga
 idryau jsa nvāta u murkha irdi-prārḥālī ttānu 74
 75 kye myānā-indryiia hva'ndā ttā mamā grati iñi prayseindi
 tṛṣṇa indryau jsa utāra parvacha ni bvāmata rrāsca 5
 76 dātu ggambhīru pyuvā're hu-hvatu kāḍe rraṣṭu aggaṃjsu
 ttānu vara hāmāte praysā—tu balysānu śśāsanu vīri 6
 77 badṛ kāḍe indriya tṛṣṇa trāmu biśśā ṣṣāvā rraysgu
 biśpadya rrījite imu . kho ju bārgyi pātī hva'ndu . 7
 78 biśśā ṣṣamana hālsto haṃgrī—te aniruddhā balysā pruhau—
 ṣṭe samkhālu pāttāru nāte paḍā pastātā bilsaṃggā . 8

67But perhaps to the ignorant who do not understand the Buddha's Fol. 165
 teaching, it will seem thus to them: "The Buddha did not realize. For
 this reason, he came to the cemetery."

68Thus does the Buddha speak to him: 'Noble, Aniruddha, is Bhadra
 on account of merits. All his good merit-roots have ripened. Today he
 will escape from woes. 69For this does Bhadra fail now: because his
 friends are evil-doers. Yet today many other beings will also escape from
 woes there. 70Go, speak thus to the monks: "(It is) time (to go) to
 Bhadra's house. Very shortly we will deign to go hence. Let them
 assemble here from all sides."

71Thus spoke the Elder Aniruddha to the Buddha: 'The heretics are
 proud, arrogant. If it seems time to you, All-knowing One, let us deign
 to go hence with *ṛddhis*. 72Let us utterly destroy their arrogance and
 pride with *ṛddhis*. For the sake of our honour, let us display *ṛddhis* as a
 blessing to them, Buddha.'

73Thus speaks the Buddha to him: 'Do not speak thus. Not just so
 much is a *prātihārya* as what one displays as *ṛddhis* to the people. Three
 are the Buddha's *prātihāryas*. 74For those who are to be my pupils,
 Aniruddha, whose understanding is thick, small, who are restricted and
 simple in senses, there is the *ṛddhiprātihārya*. 75Those who are men of
 middling sense believe on account of my instruction. The thirsty in
 senses—noble, mature is their understanding, sharp. 76They hear the
 profound Law, well-spoken, very true, faultless. In them arises thereat
 belief in the *buddha-śāsana*. 77Bhadra's senses are very thirsty. He will
 quickly surpass in every way today all the Śrāvakas, just as a rider leaves
 behind a man on foot.'

78Aniruddha assembled all the monks. The Buddha put on his
saṃghāṭa, took a bowl, set out in front for the Bhikṣusaṅgha.

- Fol. 166' 79 bodhisatvai karā vīrā maṃjuśrī samantabhadṛ
 kṣittiggarbhā māttrai āstanna bhadrratalpiya ysāru . 9
 80 pharu hastaru ysānde kho purra hambaḍa nakṣatryau haṃ—
 tsa uskāna ni dīvate be—ndā spāte kāñīndi gyastūña .
 81 balysi ysamaśśandau spāšte ānaṃdu gurṣte ttu kālu .
 dukhyau biśśā satva nṛhiya vino mamā niśti nā trāṇā .
 82 rājagrāhā dīvātā badṛ ātāsi ṣṭāna hvatātā
 samu badṛ nāmai badra nā haḍā badrī karaṇāni 2
 83 ce va ju ātāsi haṃjsaṣḍe byālysyō jsa badra pamete .
 tvī jaḍi māstari dyāñi kye thu haṃjsāta' balysi pamete
 84 hāni uysdāya vira ba—dra cārū śśāru brūñāte balysi
 samu kho sarbandā urmaysde udayi ggarā tṛṃkhvo ṣṭāni 4

- Fol. 166v 85 o kho brahmāni gyastā ysāndi ttāvattriśyo haṃtsa .
 kailāysu ggaru vāte jsāni kuī brahmakāya nimalśa 5
 86 balysā hā ggarna vahāṣṭā . kvī badṛ hāysāna daiyā
 patī tsute ttārthyo haṃtsa . pale daśa dīśta barindā 6
 87 pandāya jsāni tta kei'tā ka ṣāte sarvañi ni iyā
 kye ttāre biśśā padya aggaṃ—jsā tterā pajsama-jserā biśśānu
 88 ttāte ysamaśśandai nāśti kye va handari sarvañi ā—
 ya ka haḍe sarvañi tta cū jsāte ku ṣā samu ulatāna .
 89 bulysu buru hā patā jsāte śśāna peina hanamāte ttaṃdu
 śśāru tsutai ma stātā āye vā usahya ysittaru bāḍu
 90 balysi hā trāmāte tsāṣṭu kho ju sarau ttārā avu'tastā
 biśśā bodhisatva bilsaṃgi badṛ vara vīra vīstātā 90

⁷⁹In his circle were Bodhisattvas, a thousand Bhadrakalpikas, Mañjuśrī, Samantabhadra, Kṣitigarbha, Maitreya, etc. ⁸⁰He shines much better than the full moon with the *nakṣatras*. From above, the gods scatter heavenly flowers on them. ⁸¹The Buddha looked at the people. At that time, he called to Ānanda:

'All beings are oppressed by woes. Apart from me, there is no protection for them.'

⁸²The deity of Rājagrha, standing in the sky, spoke to Bhadra: 'Only in name are you Bhadra,* Bhadra, but not in works are you Bhadra. ⁸³In comparison with one who intends, Bhadra, to measure the sky with strides, your foolishness must be viewed as greater, since you intend to measure the Buddha. ⁸⁴Look up hence, good Bhadra: clearly and well the Buddha shines, just like the rising sun on the peaks of the Udaya mountain, ⁸⁵or as the divine Brahmā shines with the Trāyastriṃśa-gods, going to Mount Kailāsa, when the Brahmakāya-gods are behind him.'

⁸⁶The Buddha descended from the mountain. When Bhadra sees him from afar, he went towards him with the heretics. In the hand, they carry banners, flags. ⁸⁷While on the way, he thinks thus: 'If he should not be all-knowing who is so faultless in every way, so worthy of honour from all, ⁸⁸there is no other in this world who would be all-knowing. But if he is thus all-knowing, why does he go where only this cemetery is?'

⁸⁹He goes a long way towards him. With one foot, he bows down so much only: 'Welcome. Be not wearied. Deign to come hither a short time.'

⁹⁰The Buddha enters calmly, as unafraid as a lion. All the Bodhisattvas of the Bhikṣusaṅgha entered the court of Bhadra.

* Bhadra means 'good' in Sanskrit.

- Fol. 167^r 91 āsirī kālodātā būsyau jsa badru tta brraṣṭe .
 kyeri bārrai śśāraṃggāri nāte kye ttuto biso badra padande 1
 92 vanamdi tta hvate śśākyapu—trā ka no hīsā hāmāte ttū
 hori harbiśśā herā . kāḍe hāḍe ṣṣadī badra 2
 93 śśakkrā puṣṣo muḍā pahāṣṭā cu vara ṣṭuta āysanu bā—
 gyo gyastūñu āysanu ṣko—dde tte bendā balysā niga'lstā 1
 94 avaśśārṣṭā āysanu vīri ṣṣamana biśśā u bodhisatva
 mārā rājagrāhā uysnora hālsto ulatāne naṣpūste .
 95 rre biṃbāysārā rro hā baḍe haṃtsa hārvyau ttīyā .
 ttārtha kāḍe badru haspī—jindā vaṃṇa bādā hamīha .
 96 badṛ baña kṣīri vistātā tta hvate vā āysda yanīru
 kho uhu tterā jsīḍa tsutānda cū balysā sarvañi sastā 95

- Fol. 167^v 97 samu ne haṃjsaṣṭe hamīhā kho rro paḍā vāta ulatāna .
 maṃdrai ni kīru nā tsīndi nai ne yuḍu yīndi hamāstu 96
 98 biśśe ne mate cā'yo yande ku ne hāmāte cu ma vete hīsā
 ṣā ṣṭakula muho vāte na'sta samu ne haṃjsaṣṭe patisā 7
 99 vaśārnai vaska vaśārapānā patāna ātā se isā .
 ni hāmāte badra ka balysu vā numadṛtai ttattika 98
 100 ggaṃḍyai dīṣṭa vāstāte . skyāte bādā āvula ggaṃḍya bhadra
 cvā tā tta ratā hālysdā pamā—tā ma ne dīñi ākṣva būṣṣa . 9
 101 badṛ kāḍe drātai pvai'ttā balysā ānandā tta parste .
 ttai hvāña badṛ ma pva'ttu āvulātu ggaṃḍyo bādā 100
 102 ānadā balysā paraṇa badṛ hvate ma ju puva' badra
 ākūṭa ggaṃḍyo tsāṣṭo . hāvā tvī patāmara māstā 1

91The Ācārya Kālodayin thus questioned Bhadra with jokes: 'How much did the skilful carpenter get who built this dwelling, Bhadra?' Fol. 167

92Upananda, the Śākya-son, so addressed him: 'If you have no greed, you should give all this as a gift. But you are very faithful, Bhadra.'

93Śakra wholly removed the corpses that were there on the seat. He created a divine seat. The Buddha sat on it. 94All the remaining monks and Bodhisattvas were on the seat.

In Rājagrha, Māra drove beings out to the cemetery. 95King Bimbisāra too rides off then with the merchants. The heretics greatly urge Bhadra: 'Now (it is) time! Change (it)!'.

96Bhadra went before the land. Thus he spoke: 'May you protect me! How greatly have you been deceived, since the Buddha has appeared all-knowing to you!'

97No sooner does he intend to change it as the cemetery was before than his spells do not do their work. He cannot change it. 98He uses for them all his mental powers with magic skills. When it does not happen: 'What greed has been in me! This reproach is set upon us.'

No sooner does he intend to withdraw than 99Vajrapāṇi came towards him with his *vajra*, saying: 'It is not possible to withdraw, Bhadra, if you have invited the Buddha hither.'

100He put a gong in his hand: '(It is) the moment, the time. Strike the gong, Bhadra! What pleasure is thus at hand for you I would not see limited. Begin, distribute!'

101Bhadra, greatly alarmed, is afraid. The Buddha thus ordered Ānanda: 'Speak thus to him: "Let Bhadra fear not. Let him strike the gong. (It is) time."'

102In accordance with the Buddha's command, Ānanda spoke to Bhadra: 'Fear not, Bhadra! Strike the gong calmly. There is a report of great blessing for you.'

- Fol. 168^r 103 nā śā vina prakai mästā biśśa bhūma-dīvata badra .
 ārūhāte haṃtsa ggaryau jsa trāmu māñandāna balysā 2
 104 dasau diśe namasāte badṛ āvulāte ggamḍyo māstu
 ttātū ttaṃdrāma pharāka ggamḍye jsa ggāha narānda . 3
 105 ka va biśśā satva cā'yā tterā bvāru śśāre
 kho rāhu butte . o bīmacātri aysuri 4
 106 ttadu yanāro ko hatāro balysu buhu
 jsiḍu yanāma satā salī vaṣṭa biśśā 5
 107 ṣṣai ttā ne balysu . o balysu biṣṭu tcaramu
 jsiḍu yanindā tterā balysā hova pharu .
 108 kanyau samudru . pāṣkālstu yindā biśśu
 ttuto vā ūtco nāta bādāndā samu 7

- Fol. 168^v 109 ttāderi kanyau ūtca cu divyau jsa nitā .
 kye vā vahāṣṭa pāṣkālstu yindā biśśu 8
 110 kye va ju sumīru . ggaru burūvāñi biśśu
 ṣkondī pātcu ba—lysu yuḍu yindā thatau 9
 111 ni vara ggurvīci . śau tcaramu kaṣṭe añā
 kar ne bithāñi kho rro paḍā ṣṭātā biśśā 10
 112 kye va ju padajsu ysā—ysu harbiśśu baṃhya huve'
 mahāsamudru . maṃthā biśśu āhārā ttū 11
 113 biśśā ttā ggurvīkya sa—rvañi balysā thatau .
 rraṣṭā vajsiṣṭe ttā—te ttātāye baṃhyā vāta 2
 114 ttāte cvī bāte ttāte skandha ṣṣāgya vāta
 bāggare ṣṣei rro ṣko—ndu yuḍu yindā biśśu 3

103 cf. 2. 235c, d: nā śā vina prakai māsta ārūhāte śśandā.

103 The whole great Earth-deity, Bhadra, with its mountains, does not move without cause. Similar to this is the Buddha. Fol. 168

104 Bhadra worshipped the ten directions. He struck the gong loudly. These and many such verses came out of the gong:

105 'If all beings knew such good magic as Rāhu knows or Vemacitra the Asura, 106 if they should do so much: "Would that we could all of us deceive the Buddha once in a hundred years!"—107 even these would not be able to deceive the Buddha or the Buddha's least disciple. So great is the Buddha's power. 108 He can analyse the whole ocean into drops: "The Nāgas rained this water only", (or) 109 "By so many drops it is water which is rivers from the lands or which has fallen down." He can analyse it all. 110 If one should destroy the whole of Mount Sumeru, the Buddha could quickly create it again. 111 Not even one particle there would fall out of place. It would not be in disorder at all but just as it all was before. 112 Or if a man were to burn up all the grass, the trees, (and) were to churn up in the great ocean all these ashes, 113 the all-knowing Buddha would quickly perceive correctly all these particles: "These belonged to this tree. 114 It is these which were its roots, these its trunks, branches." Even the leaves too he could create entirely.

- Fol. 169^v 115 pamātu druai nūhāna ātāsu thatau
 batāñi karye jsa balysā yuḍu yindā biśu .
 116 cu buro uysnora aysmūna kei'ndā hāra
 harbiśsu balysā hamye kṣaṇu butte biśsu 5
 117 niśtā avyūṣṭā . adāte avaysāndā kari
 abustā balysānu cu va ne butta biśsu . 6
 118 kho ggarā sumīrā śśaśvānā kašte pata
 mahāsamudrā śśo kanā ūtca baña 7
 119 sañyau hajvattete puñyau mulśde pātyo'
 irdhyau biśśā satva ttrāma balysā baña 8
 120 mahāsamudru ūtca biśśā khaṣṭa hāmāte
 bātā ahāna kašta hāmāte vātā biśśā 9
- Fol. 169^v 121 ne balysi hoto hve' harbiśsu butte karā
 balysa buvāre śśūjiye hota samu 20
 122 kho tterā ṣṣīve hastu parnaindā hana
 ttrāmu ne bvāre balysānu hota gyāḍa 1
 123 cītā ttāte ggāha badṛ pyū—ṣṭe cu ggamḍye jsa naranda
 kāḍai hā hāmāte prraysātu balysā vāte dātu bilsaṅgu 2
 124 kāḍai aysmūna nimānā ttai hāmāte ne śśāru yidaimā
 kho aysu tteri jaḍā mā ce balysu cā'yyo jsa hamjsā'te jsīde
 125 ttai hāmāte balysi kṣamevi—mā kho hve' kye śśando pittā .
 śśamḍā yā vātco pārajsā—ña ṣṣei rro panamāte pātco 4
 126 samu kho hamjsaṣṭe se hā ttrā—me gyastu balysu kṣamvaittā
 vari vā kṣārmañi iste duṣḍarrau vira vistātā 5

115 With little effort, the Buddha can quickly measure the whole sky with the point of a hair. 116 Whatever things beings think in their mind, the Buddha completely knows all in the same moment. 117 There is nothing at all unheard, unseen, unrecognized, unknown for Buddhas. Nay rather, he would know all. 118 As a grain of mustard* appears before Mount Sumeru, a single drop of water in connexion with the great ocean, 119 so with regard to expedients, wisdom, merits, compassion, powers, *ṛddhis* are all beings in connexion with the Buddha. 120 The water in the great ocean can all be drunk up; the wind, on attachment by a noose, can all be held—121 a man does not at all know all the power of a Buddha. Buddhas alone know one another's power. 122 Just as on a dark night blind men touch an elephant,† so fools do not know the power of Buddhas.'

123 When Bhadra heard these verses, which came out of the gong, there arose in him strongly faith in the Buddha, the Law, the Bhikṣusaṅgha. 124 He had much repentance in his heart. It occurred to him thus: 'I have not done good. How am I so foolish that I intend to deceive the Buddha with magic powers?'

125 Thus it occurred to him: 'I will ask forgiveness of the Buddha, as a man who falls to the ground—the ground is afterwards to be used by him as a support—yet rises again.'‡ 126 As soon as he is about to: 'I will go off to ask forgiveness of the *deva* Buddha', at once he withdraws from the shame. He fell into despondency:

* H. W. Bailey, *AM*, N.S. ii. 1, 1951, 31, cf. Pāli *Jātaka* vi. 174 (ed. V. Fausbøll, London 1896): Sakkassa yasaṃ paṭicca amhākaṃ yaso Sinerusantike sāsapo viya khāyati 'our glory compared to Sakka's seems only as a mustard-seed beside Mount Meru'.

† Leumann, cf. Pāli *Udāna* (ed. P. Steinthal, London 1948) vi. 4, p. 68.

‡ Leumann, cf. *Divyāvadāna* (ed. E. B. Cowell, p. 358):
 bhraṣṭo hi yaḥ kṣititale bhavatīha jantur
 uttiṣṭhati kṣitīm asāv avalambya bhūyaḥ .

- Fol. 170^r 127 khvai kṣamevīmā u skyātā bāḍi u nīstā mā cu va būṣṣā .
 kāḍai dukhi aysmya sastā ysurre jsa hā uysdāte ttārtha .
 128 kho ju ye muho karā nā pa—thīye śso tcaramu hve' ttāña kṣīra
 sumirna ggarna ma jampha nai hota pāta'ñiyau badra 27
 129 ciyi anahārā hāmāte balysā ku ne mā khāysā cu
 būṣṣu trāmu aysu patāmā avāyā samu kho hani ggaru vei jsāni
 130 ātāsi ṣṭāni gurṣte vaiśramani badra kho nātā
 ūca puve ne byaure ttrāmu ysurrā aysmya balysā
 131 trāmu hā balysu kṣameva ma ju bitamu khāysā mā nīsti
 aśka vā balysā puñiyau jsa . biśśā hālysdā hāmāte cu štāka .
 132 badṛ hā ttrāmāte balysā po' pāysu viri haraysde .
 mulśdu yanu sarvaña balysa muho jsa kṣama biśśāna aysmūna .

- Fol. 170^v 133 aysu hanaṣṭaimā gyaḍina gyaḍa hajvi hvā'ndi anārta .
 hajū huve' harbiśśu butte gyaḍi ṣātā ārrā ni auysde 2
 134 hanāna vajsāta'ndai ṣṭāna paṇaḍaru karaṇu yāḍaimā
 ce aysu ggaru bendā sumi—rā uskujātemā haḍāya ṣṭāni
 135 vaysña vā ārru paysāni uysānye bāju biśśānu .
 cu rro anyattīrthya indā kye . biśśā hana tsindi gyaḍina . 4
 136 balysā hā dastu haraṣte . badṛ tteru vāte vistātā . ṣṣei
 mā tto dro-mase pūra . uhu varata vīyai nīstā . 5
 137 kho pūrā pātaru varrittā ni haḍe pāte pūrāna oysde
 trāmu maṇ vīyai nīstā harbiśśyau ttārthyau badra 36
 138 aysu hastā māñāmā jau—ysā kyeri halci pūrnyau bitte
 biśśu sahyātā tta aysu sahyīmā ysīraho panye uysnaurā

127^r 'How can I ask him for forgiveness? And (it is) the moment, the time, Fol. 170
 and I have nothing to distribute.'

It seemed in his mind a great woe. In anger, he looked up at the
 heretics: 128^r 'How is it that no one at all has restrained us, not even one
 man in this land? "Do not argue with Mount Sumeru: you are not
 capable of it in strength, Bhadra." 129^r When the Buddha is without food,
 if I have no food to give, I will so fall into Apāya as a blind man
 walking on a mountain.'

130^r Standing in the sky, Vaiśravaṇa called to him: 'Bhadra, as a Nāga's
 footprints are not found in water, so anger (is not found) in the mind of
 a Buddha. 131^r Go off, ask the Buddha for forgiveness. Be not troubled:
 "I have no food." Perhaps through the Buddha's merits everything that
 is necessary will be present.'

132^r Bhadra goes off, stretches on his breast at the Buddha's feet: 'Have
 compassion, all-knowing Buddha. With your whole heart be forgiving
 with us. 133^r I have failed through ignorance. The ignorant are guiltless
 in the eyes of a wise man. A wise man knows all: "This is the fault of
 ignorance." He is not angry. 134^r Though a man with sight, I did a feat
 more foolish than that of a blind man, in that I attacked Mount Sumeru,
 and that by day. 135^r Now I recognize the fault in myself (and) all those
 too who are heretics, those who all go about blind through ignorance.'

136^r The Buddha stretched out his hand. He put it on Bhadra's fore-
 head: 'I have no ill-feeling even the size of a hair towards you, son. 137^r As
 a son scratches his father, but the father is not angry with his son, so
 I have no ill-feeling, Bhadra, towards all the heretics. 138^r I am like
 a fighting elephant: however much anyone pierces it with arrows, it
 endures all. So I endure the harshness of every being.'

- Fol. 171^r 139 kye mamā śsau bāysū malstā . śsau mā jūṣḍānyau ttāṣḍā .
 hamaggā mā ham vāte badrra śsāri aysmū hūḍva vīri 8
 140 kye mamā kāḍe buljse hvāñi kye vā pharu ggaṃjse vicitre
 ṣa ju nāstā buljsā ggaṃjsa kama jsa mamā ui' hamyāro 9
 141 trāmā mamā aysmū badra tteri asaṃkhālstu bihiyu
 bipajsama buljso vīrā samu kho viysavārgyo ūtca
 142 ku ttārtha badru dātāndā balysā bañu haraṣṭā .
 kho ye baṃhyu bīrāte śsando diṣe vīrā ggāma pahaiga .
 143 kye vā vara ṣṣado praysā—te byaudāndā ttu skyātu uvā—
 ro draipu ratānānu tsutā—ndi śsaraṇu śsāra hām<ā>ta aysmūna
 144 bilsaṃggu rro badṛ kṣamotte biśśā bodhisatva kṣamotte
 nārmito spāṣṭe papāju tsau ju ṣātā ttatvata vātāga .

- Fol. 171^v 145 mahākālsavi tta hve badra crrāmā tvānai horā ttrāmu
 biśśā dharma anātma trāma nāsāka hamaṅga
 146 ku ṣā tvī dakṣāṇa badra biśśā padya vasuta aggaṃjsa
 trāmvī rro vasutu ne dāru thatau vīvātu pajāysa 5
 147 śsāriputrī hvate crrāma vaṭhāyā badrra aysmūna
 crrāma dākṣiṇya aysmū—na tvānai rro trāmī āya 6
 148 ttiyā ṣā dakṣāṇa badra biśśā padya vasuta dyāña
 tvī padī vasutu pattīmu samu kho uhu āṣaṇi ttiyā
 149 mudgalyāyāni sthīrā tta hva—te badṛ crrāma āysana
 ṣṭāre vina ātme jīvāte satvā samu ṣkaunda pracai iñi .
 150 crrāmu rro bendā nāta'sta crrāma biśśā dharma anātma
 trāmā ṣātā tvānai hori vīvātu trāmu pajāysa 1

141 bipajsama buljso cf. pajsamā buljsā 24. 478.

141 -gyū altered in MS. to -gyo in viysavargyo.

143 hāmāta for MS. hāmata.

143 ṣṣado praysāte cf. ṣṣadda praysātā 12. 22.

144 bilsaṃggu badṛ kṣamotte cf. balysā rrundu kṣamotte 5. III.

148 tvī padī 8. 35; 13. 83.

149 cf. 24. 381-2: nairātma trāma kho nārmai uysnorā vina ātme jīvāte samu pracai iñi.

¹³⁹Whoever has crushed one of my arms (or) cuts one with thongs, Fol. 171
 towards both is my mind always equally well-disposed, Bhadra. ¹⁴⁰If
 anyone should greatly proclaim my virtues or if anyone should speak of
 many various faults, there is not a virtue, a fault by which my wits are
 changed. ¹⁴¹My mind, Bhadra, is such, so very unsullied with regard to
 dishonours, to praise, as the water in a lotus-leaf (pool).'

¹⁴²When the heretics saw Bhadra (and) the Buddha stretched out (his
 hands) to him, just as one sees a tree to the ground, they fled quickly in
 (all) directions. ¹⁴³But some there at that time found noble faith, belief,
 went for refuge to the Three Jewels, became well-disposed in mind.
¹⁴⁴Bhadra asked forgiveness of the Bhikṣusaṅgha, asked forgiveness of all
 the Bodhisattvas. He looked upon the feast conjured up. (They said:)
 'Come. This is really *vipāka*.'

¹⁴⁵Mahākāśyapa spoke thus to him: 'Bhadra, as is your gift, so are all
 the *dharma*s selfless, such all the appropriators alike. ¹⁴⁶If this your
 offering, Bhadra, is in every way pure, faultless, so before long, quickly
 accept also its pure *vipāka*.'

¹⁴⁷Śāriputra spoke thus to him: 'As the pupils in mind, Bhadra, as the
 venerable are in mind, so would also be your (offering). ¹⁴⁸Then this
 offering, Bhadra, is to be viewed as in every way pure. In this way the
 result will be pure just as you are worthy of it.'

¹⁴⁹The Elder Maudgalyāyana spoke thus to him: 'Bhadra, as the seats
 are without self, life, being, created merely on account of a *pratyaya*;
¹⁵⁰as also those seated thereon; as all the *dharma*s are selfless, so is this
 your gift. So accept *vipāka*.'

- Fol. 172^r 151 subhūti tta hvate atāṣṭā sei tvānai hori anamttā
kye ne ne hīvyāmata byau—de ttāti nāsāka ttandrāma .
152 ānandī tta hvate adravyā sei tvānai horā asatvā
kyai varāṣāre abasta hāra virā harbiśśā badra 1
153 maṃjuśrī tta hvate bodhisatvā cā'ya-nārmāta bhadrā .
biśśā sarvadharma diyāña samu kho ṣāte tvānei haurā 2
154 ākāśaggarbhī hvate bhadrra cu ttāte kā'mate küre .
cu samu hāra saindā ne ī—ndi ttyau jsa biśśā nārmāta satva 3
155 kṣāttāggarbhī tta hvate bodhisa—tvā cu ttārā nārmāñi rraysgu
biśśūnya rraysā haphāra kye vā uho nārmāte badrra 4
156 vaiśramaṇa gyastyau haṃtsa gyastūñi khāysā papāte
hvādaṣṭu bhadṛ palimgya yakṣa haiśāro se būṣṣa 5

- Fol. 172^v 157 cu buro mara ā'mate thāna harbiśśu ysamaśandau virā .
o brrahmalovi ttu kālu balysyau jsa hambaḍa dāsta 6
158 sīruṣṭanā ṣṭānā palimju haṃjsaṣḍa balysi hatīśā .
biśśā hālā balysa vajā—ṣṭe ne ne butte ttatvatu kāmā 7
159 atī kāḍe duṣkaru saittā kho haḍā tterā hotanā balysā
vaiśramaṇu ākṣutte pulsu kāmā mā nā ttatvatu balysā .
160 ttīyi biśśā balysa pātāstā—ndi kho ṣā tvī hīsa badra .
crrāma tā rro āysana ṣṭāre vaṭhāyā hauri vācitri . 9
161 hārā ju vara ttatvatu nāsti biśśā hāḍe ṣṭānye dātte .
ttrāma hāra cu buro diyā—re hārju vara ttatvatu nīsti . 50
162 crrāma ttāte harbiśśi balysa ttrāma biśśā satva dyāña
trāmā thvī ttatvatu badrra kho ye cā'ya-nirmātu daiyā 1

153 cā'ya-nārmāta . . . biśśā sarvadharma, cf. 8. 46: kho . . . cā'ya-nārmāte hāri . . .
biśśā sarvadharma.

155 rraysā haphāra 5. 6.

161 hārā ju kara ttatvatā nīstā 4. 49.

162 kho ye cā'ya-nirmātu daiyā, cf. 4. 41; 5. 58; 9. 13; 22. 170, 272.

151 Subhūti spoke thus to him: 'Inconceivable is this your gift, bound- less for one in whom appropriation is not found. The acceptors of it are such.' Fol. 172

152 Ānanda spoke thus to him: 'Without substance is this your gift, without being. Those who enjoy it are unbound to all things, Bhadra.'

153 The Bodhisattva Mañjuśrī spoke thus: 'All *dharmas*, Bhadra, are to be viewed as created by magic just like this your gift.'

154 Ākāśagarbha spoke to him: 'Bhadra, as for these false thoughts, inasmuch as things merely appear but are not, by these are all beings magically created.'

155 The Bodhisattva Kṣitigarbha spoke thus to him: 'Since you so quickly create by magic all kinds of empty distractions, who has created you, Bhadra?'

156 Vaiśramaṇa, with the *devas*, prepared divine foods. To Bhadra in the *paryāṅka*-position the Yakṣas with both hands offered it, saying: 'Distribute!' 157 Whatever dwellings, places, there are here on the whole earth or in the world of Brahma, at that time they appeared full of Buddhas. 158 Being content in mind, in the *paryāṅka*-position, he was about to offer it to the Buddha. He beheld the Buddhas in all directions. He does not understand who they really are. 159 Very greatly it seems a marvel to him that, however, the Buddha is so powerful. He began to ask Vaiśramaṇa: 'Who are we? They are not really Buddhas.'

160 Then all the Buddhas said: 'Like this your house, Bhadra, as also are your seats, pupils, various gifts, 161 a thing does not really exist there, but every one appears. Whatever such things appear, a thing does not really exist there. 162 As are all these Buddhas, so are all beings to be viewed. So are you really, Bhadra, as one sees what is magic-created.'

- Fol. 173^r 163 hūnā māñanda asāra ttāmārā khavā betevi marici
 pañja ggate sūna tcahora ysamaśśandā harbiśśā drraya 62
 164 jaḍānu ttatvatu saindā ttāna ni parsindā dukhyau jsa
 ttrāmu ggei'lsāre sañtsera kho ju makalā karā stuno bastā .
 165 cu buro ttāte škogyē dyāre cā'ye māñande dyāre .
 kho ju cā'ya-nārmāte nāstā paramārthā ttatvatu trāmā 4
 166 ciyā ttātā ggāha naljondā—ndi gyasta balysa ttu kālū
 badṛ vara ṣṭānye ttiyā kṣāṃdu anulomyo bustā 5
 167 samu kho hūsandi bāysendā o māsā mau n(ā) hamatte .
 ttrāmu puṣṣu parrāte jaḍi—na hamatu dāte ttatvatu balysi
 168 ulatāñe āñye balysi andarahyāte irdhyau rraysgu
 ggaru viri nāta'stā grjakū—tu biśśeñe parṣe jsa hamtsa 7

- Fol. 173^v 169 balysā kāḍe brītya spāṣṭe palimjvī pāttro vistāte .
 pacaḍānau ākṣutte būṣṣā śśārvī spatū biśye bilsaṅgi 8
 170 ku tta dāstu hāmātu se khā—ysu puṣṣo gyastā balysi pa—
 jāṣṭe pātro haysnāte u dasta badṛ patā balysu vistātā
 171 lakṣaṇai jsonāte ṣṭānā jsei'ñu vātā harbiśśā spāṣṭe
 kāḍe saggoravāna aysmū—na ākṣuttai buljse hvāñi 70
 172 trāmā tvi ttarandarā balysa lakṣanyau āysāte ysānde
 samu kho ggarā ysarnai vūḍā ratanyo jsa pāsāru viri 71
 173 ṣṣai ne urmaysde haḍāya o ne purra hambaḍa ṣṣive
 trāmu ttāḍetu jinindā kho thu jātai balysa gyaḍiḍu 2
 174 ṣa ju aruva' nāsti ne vijī kye va trāmu āchā gychā
 kho ṣa tvānai dātā uysno—rā klaiśinā āchā jāndā 3

163a, b cf. hūnā māñande marice ttāmārā pratābimbai chāye 5. 59; kadālā māñande asāre samu kho khavā ūcai bātāva 1. 87.

163c pañja ggate sūna tcahora cf. P 4099 96 KBT 117: paja ge' su'na tcahaura.

164 cf. jaḍānu saittā ttāna ne parsindā puṣṣo 3. 106.

166 kṣāṃdu anulomyo bustā 5. 86.

167 nā for MS. na.

167 samu kho hūsandā bāysendā 9. 25.

172 cf. 24. 233: dāte bodhisatvu puñyau āysāte trāmu samu kho nākā ysarnnei ratanyau biśśā vūḍā; 22. 254: kho ju vasute kāñjanā ysirā ggari rruṣṭā pāsāru virā.

173 cf. jītai ttāḍetu jaḍimgyo 22. 261, 285.

163 Without substance like a dream, partial blindness, foam, lightning- Fol. 173
 flashes, mirages, are the five *gatis*, the four *yonis*, all three worlds. 164 To
 the ignorant they seem really to exist; therefore they do not escape from
 woes. They so turn in *saṃsāra* as a monkey bound to a pillar. 165 What-
 ever these *saṃskāras* appear, they appear resembling magic. Just as the
 magic-produced does not exist, so really is the *paramārtha*.

166 When the *deva* Buddhas at that time had completed these verses,
 then Bhadra at once realized the *anulomika-kṣānti*. 167 Just as a sleeping
 man wakes up or drink is no longer intoxicating to a drunkard, so he
 escaped completely from ignorance. He himself really saw the Buddha.

168 From the cemetery the Buddha quickly disappeared by his *ṛddhis*.
 He sat down upon Mount Grddhrakūta with the whole assembly. 169 The
 Buddha, greatly in love, looked (at him). He placed a bowl for him in
paryāṅka-position, and in due order he began to distribute. He well
 satisfied the whole Bhikṣusaṅgha. 170 When it appeared thus, the thought
 occurred: 'The *deva* Buddha has of his own accord accepted food. He
 has washed the bowl and his hands.' Bhadra approached the Buddha.
 171 Humble, he quickly saw all his *lakṣaṇas*. With very reverent mind he
 began to proclaim his virtues:

172 'Such your body, Buddha, shines adorned with *lakṣaṇas* as a golden
 mountain covered with jewels (shines) in the sunshine. 173 Even the sun
 by day or the full moon by night do not so destroy the darkness as
 you, Buddha, have destroyed the darkness of ignorance. 174 There is
 no medicine, no doctor who would so cure diseases as this your Law
 destroys the *kleśa*-diseases of a being.

- Fol. 174^r 175 ṣṣai ne dai trāmu paṭhaiyā huške ttarre crrāmu uysnori
biśśā klaiśa karma paṭhaiyā kye ṣā dātā tvānai pyūṣṭā 4
176 trāmu tvī aysmū balysa ošku vāte vasvātā aggamjsā
samu kho ātāśi vasuṣṭi vāno pyaurāṇu paṭiśu 5
177 tterā kṣamovī brya balysa samu kho śśandā ne ju oysa .
tterā te avamāte ṣṣahā—ne samu kho ātāśā anantā 6
178 ṣṣai sarvai ṣa hota niśtā kau va date trāmu nihaḷjā
ko thu nṛhiyai biśśā ttirtha ggei'śśātai dātī cakru . 77
179 vaśārā ṣṣai aśka guvaṣṭe o chāya paśśāve uysnori
cānduku ye tvī vāte balysa śśāru yindā kari ne panaṣṭe .
180 ṣa ju māta nāṣṭā kye pūru śśau-ysātu tterā brī yanda .
crrāmu tvī balysa hamaṅgu biśśā sarvasatva uysnora 9

- Fol. 174^v 181 biśye ysamaśśandai niśtā kye tā va ttau drrau-masā māñi
puñyau bvemāte jsa ṣahāñe ttānau namasimā māḍāna
182 samu ne hā pātcu haraysde balysi pvo' kamalu vistāte .
āysda yānu sarvañā ba—lysa cu aysu samtsera yuḍaimā
183 puñā kuśala-mūla cu vaysñā balysā vātā dātā bilsaṅgi
ttyau puñyo avaśi ma dāru balysūṣṭu hastamu byevo 2
184 ysamaśśandai trāṇā hāmā—ne biśśā parrījīni uysnora
balysi āstannai parṣe biśā sātā sātā yidāndā .
185 ttai hvāñāte mātraī badrā haṃgguvai hāvāna vaysñā .
ṣāte pārśā māstamā ba—lysā siravātā te kāḍe tcera 1
186 cu ye māṣṭe mulśde jsa yande balysūṣṭu vara praṇihānu
ko ttā puñā dyānā āro ātāśi ṣṣai nā bijsindā 85

175 cf. 20. 64: trāmu ne spaiye samtsera orsi jaḍā brrīyo vīrā samu kho dai huškā
ttarre.

180 brī yanda cf. 11. 6: kyai ne brī yande aysmūna.

181 ttau drrau-masā cf. 2. 136: tto dro-mase.

175 Even a fire does not so burn dry grass as (the Law) burns all the *klesas* and *karmas* of the being who has heard this your Law. 176 Such is your mind, Buddha, always pure, faultless, just as the sky is pure without a covering of clouds. 177 So forgiving are you, beloved Buddha: like the earth, you do not get angry. So unmeasured are your virtues as the sky is endless. 178 Even the lion has not the power if he would thus subdue the wild beasts (that you had) when you subdued all the heretics (and) you turned the Wheel of the Law. 179 Perhaps even the thunderbolt splits or a shadow leaves a being: whatever good one does for you, Buddha, is not lost at all. 180 The mother does not exist who feels her only-born son as beloved as are all beings equally to you, Buddha. 181 In the whole world there is none who would resemble you to a hair's extent in merits, wisdom, virtue. Therefore I worship you, gracious one.'

182 Then at once he stretches forth. He placed his head at the Buddha's feet: 'Protect (me), all-knowing Buddha. 183 What *puṇyas*, merit-roots I have done in *samsāra*, what now towards the Buddha, the Law, the Bhikṣusaṅgha, with these merits may I surely before long realize best *bodhi*. 184 May I be a protection to the world. May I deliver all beings.'

Beginning with the Buddha, all the assemblies said to him: 'Bravo! Bravo!'

185 Thus to him speaks Maitreya: 'Bhadra, you have now gained profit. This is the greatest service: you must give pleasure greatly to the Buddha. 186 When through great compassion one makes a vow to *bodhi*, if those merits are conspicuous, even the sky is not adorned.'

- Fol. 175^r 187 ttīyā vā badṛ panatā jsau—nāte patā balysu nita'stā .
 ttu mā dātu hvāñia kho tcerā ku ye thatau butte balysūstu .
 188 kāḍe ma śśāru braṣṭai badra tsāṣtu nya ma hāmu bitandā
 aysu tā hvāñimā padamja balysūste harbiśsu vaysñā 87
 189 biśpaḍā duva hāra štāka balysūñavūsai hvam'du .
 satva vātā mulysdā hama—nga ggambhīra bvāmata mästā .
 190 mulśde jsa ye harbiśśā patā—ste cu uysnora pajindā .
 ttatutu biso bryandama pū—ra ṣṣai hīvi jīvātu yāva 8
 191 ku tteru pharu padya dukhautta samptera harbiśśā satva
 cu buru aysu tcāraṇā iñi biśsu yanimā ku nā dukha jyāri
 192 bvemāte jsa vātcu tta kā'ñu cvī ne patāchu hāmāte
 cīyā māre harbiśśā ttitā mara ṣṭāni harṣti asārā 91

- Fol. 175^v 193 cu mā māsta ātama ṣṭāre ka mā va gratu harbiśśā satva .
 kāḍc thatau nātu yanā—ro biśyo parsāru dukhyo jsa 92
 194 ka aysu ttū vaysñā ne hambe—rāmā tte āgamu ttaṃdu .
 ne mamā ṣāte ātamā tte vīri ustamu kālu hambiḍā 3
 195 biśśā rro ttāte ṣkauṅye aniccā kadali māñande asārā .
 ttrāmu parsandā kho hūnā cūḍe jsa sārā ne nāse 94
 196 cu tte dasau baśdc māste kvī māstā aysmya mulysdā .
 ttyau jsa hārṣṭāyā pathiṣti bvemāte jsa dṛṣṭi rraṣṭa 95
 197 kvī hajvattātā u mulysdā kye ne parehāndā indā
 samvi hā mulysdā ne oysā klaiśānu ārru vajiśḍe 96
 198 klaiśyau jsa hanaśṣāte iya klaiśānu ārru ne ttīyā .
 ṣṣai rru ṣṣāte ttrāmu vasuṣti kho ye siyatā paṣṭā ysarrigyo

187c, d cf. 13. 18: kho tceru kho ye thatau butte balysūstu.

188b, c cf. 5. 52: nya tsāṣtu aysu te hvāñimā dātu.

188c, d padamja balysūste cf. 13. 17: balysūste padamgya.

194 tte āgamu ttaṃdu cf. 5. 91: ṣṣā mā ro tto ātamā ttandā.

195b cf. 1. 87: kadali māñande asāre.

195d cf. 6. 41: hajū vara sārā ttu nāste.

187 Then Bhadra rose up. Humble, he sat down before the Buddha: Fol. 175
 'Proclaim to me this Law how it is to be practised so that one may
 quickly realize *bodhi*.'

188 'A very good thing you have asked me, Bhadra. Sit down calmly.
 Be not perplexed. I will now proclaim to you the full exposition of
bodhi.

189 'First of all, two things are necessary for a *bodhi*-seeking man:
 towards beings equal compassion, deep, great knowledge. 190 Out of
 compassion one gives up everything that beings ask for, wealth, house,
 most beloved sons, even up to one's own life. 191 'Where all beings are
 in so many ways distressed in *samsāra*, however much I may be able, I
 will do all that their woes may cease.' 192 Then through knowledge thus
 it is to be reflected: 'If there should be no refuge in him when I die,
 then all that remains here is without substance. 193 As for what are my
 great desires, would that all beings may be able very quickly to accept
 my instruction (and) may they escape from all woes. 194 If I do not fulfil
 now this so great desire for it, this desire of mine will not be fulfilled
 under him at the last time.'

195 'Moreover, all these *samskāras* are impermanent, like the *kadalī*-
 tree, without substance. They so escape as a dream: wherefore I do not
 accept (them) as substance. 196 As for these ten great sins, when one has
 great compassion in mind, from these one really refrains: with know-
 ledge one has correct doctrine. 197 When one has wisdom and compas-
 sion: towards those who are not morally restraining themselves, one has
 only compassion, not anger. One perceives the fault of *klesas*: 198 (if)
 one is ruined by *klesas*, it would be the fault of the *klesas*, not of him.
 Such a one even becomes so pure as when one purifies the golden sand.

- Fol. 176^r 199 hajvi uysnorä tta kã'ñu ku ne kuśśala-mūla gguhaimä .
 aysu hävyo tsūmato spāse avamāta harbiśśā satva 9
 200 ysurrī härštāyā ne tcera panye biśśā oysa sahyāñā
 ysīraho ka ma yā manī—yā aṅga patāñiyā jsanīyi
 201 samvī hā mulysdi upevā—ñā ku ttārā hamatā dukhotta
 ne nā spaiye šsai rro hamrra—štu dukhānu pracai tsindā 200
 202 ttū sahyāmā cu rro ttāye kādna ttānu dukha bera samtsera
 ttā rro avasśā muho vāte hī—sāṃdu aysu ni bājo barīmā .
 203 kye mamā vāte asādu yanī—yā tte baśdye ośu pattīmu .
 aysu varāśāne ma šārā tte ttā puña cu mamā hāmānde .
 204 hajvi uysnaurā tta kã'ñu cu šāte muho vaṃñā dukhauttā
 cī rro hā aysmū āphīre ša' mā rro baśdā māsā 3

- Fol. 176^v 205 cu ye sānu vātā ysurre ya—ndc samu šā tte sālā varāysā
 cvī rro dukha sālā ne yuḍu tī—ndā ttā ysurre tīndā samtsera 4
 206 pātcu uysnorä tta kã'ñu aysu tta prañāhānu yāḍai—
 mā avasśā balysūstu buvāni biśśā klaiśa purrdū yanīñi 5
 207 ttāna hārna ni mamā hamamggu ttau jsa ysurrā aysmya tcera .
 ttāte nā balysūstu carīndi klaiśānu rrāsa tsutāndi 6
 208 pātcu vā hvam'dā tta kã'ñu ttā—te paṃjsa skandha asāra .
 hārju vara ttatvatu niśtā kho ye cā'ya-nārmātu daiyā
 209 ne-n-ja vara ātma satvā . ne ju varāśākā hārāṇu
 kye ma ošte ko ye vā ošte dharma biśśā ttuśśā anātma 8
 210 samu kvīre syemate īñi cu šei ysamaśśandai saittā
 kalahāra oysa hamdrūssa hūnā māñanda dāyāñā 9

200b, c cf. 2. 138: aysu sahyāmā ysīraho panye uysnaurā.

201a cf. 4. 89: kādai hā mulysdā upevāñā hajvi hvā'ndā.

202d cf. 11. 7: satvānu aysu dukha bājo . . . barāmā.

208 vā written small below line.

209a ne-n-ja cf. ne-n-ja 24. 164.

209a, b cf. 5. 59: ne ju varata ātma ne satvā ni ju varāśākā hārāṇu.

210a cf. 9. 10: samu kure syemāte īñi.

199^r 'The wise being should reflect thus: "May I not harm the merit-roots. I behold my own career, all the unmeasured beings. 200 One should not feel anger at all. All the rages, cruelties of everyone are to be endured. If one should harm me, wrench my limbs, strike me, 201 only compassion for him should be produced. Since they themselves are so distressed, it is not sufficient. They always come by reason of woes. 202 I will endure this: whatever on account of this are their woes to be borne in *samsāra*, may they surely come upon me. I will bear them upon me. 203 Whoever should do evil to me, may I, not he, experience the evil result of that sin. May these merits that are mine accrue to him."

204^r 'The wise being should reflect thus: "Although he has now distressed me, if I disturb (my) mind that is also my great sin. 205 If one feels anger towards an enemy, that is merely the experience of the enemy. If one cannot also do woes to one's enemy, one feels anger at them in *samsāra*."

206^r 'Next a being should reflect thus: "I have made a vow thus: 'May I surely realize *bodhi*. May I be able to overcome all *kleśas*.' 207 For this reason I cannot feel anger in my mind equally with them: *they* are not practising *bodhi*. They have come under the control of *kleśas*."

208^r 'Next a man should reflect thus: "These five *skandhas* are without substance. In reality they are not actually there, just as one sees what is magic-created. 209 Therefore there is not there the self, the being, nor the experiencer of things: whoever angered me if he angered anyone. All the *dharma*s are empty, without self. 210 It is merely on account of a false appearance that this world appears. Quarrels, rages, hostility are to be viewed as resembling a dream."

- Fol. 177^r 211 kṣamauvā buljse badrra . balysā biśśe tcāraṇā hvīte
oṣku vāte drūṇai tsātā divatai āysda yanāre .
212 avāyā ne ysamṭhu ne nā—ste indryau jsa uspurri ysaite
lakṣaṇyau āysāta amṅga . balysūštu hastama butte 11
213 mulśde jsa ye stāmo ne yande ṣṣai ka mamā śśau śśau satvā .
ku buro mara tsīṇi samtse—ra mamā hivyo gūsto hvariyā .
214 mamānai tcārma pruhonā mamā bendā hamu vāte tsītā
biśśu sahyāmā panye uysno—rā ku buru mara tsīṇi samtsera 2
215 ṣṣai ka mamā naryo aviśi tterā kalpa ṣṭāṇu hāmāte .
kho ju sāyata ggaṃggā nātāyā sarvasatvānu hātāyā . 3
216 biśśu sahyāmā karyo ni kei'mā ka haḍe balysūštu buvāne
biśśā parrījīṇi uysnora ko ne ju ye avarrāte harsā .

- Fol. 177^v 217 ne ma stā stā ttandā parrīyā ku samu aysu parsāmā śśūkā
ku tterā pharu satva dukhotta kye mara harsindi anāha 6
218 dukhā hajvī hvā'ndā ṣā kā'ṇi cvī ttā suha māsta vācātra
tcāmāna pharu satva dukhotta hvasta brremandā basta 27
219 suhā hajvī hvandi ṣā' māstā cu ye naryo hīstā aviśi
ka haḍe vā haṃdaru satvu śśau parrātu yīndā dukhyau jsa 8
220 ne tterā dukha tcāraṇā sā—nā balysūñavūysai hvandā
cerā hamata butte dukhe—vā uysāno satva-hātāyā .
221 bvemete jsa jāna upevā—ña samāhāña niyāṇu .
mulśde jsei vā panamāṇu ku nā ye vara hāmāte bitandā
222 ka vā vara dāḍaru ā'te' lakṣaṇyo āysāte balysi .
aysmūna byāta yanā—ñi dāśe vīrā sāmuhā balysa 1

211b cf. 23. 35: buljse balysi ni ju ye biśśā tcāraṇi hvīti.

211c drūṇai tsātā cf. 11. 14: drūṇā tsāta.

212a cf. 3. 146: avāyu ysamṭhu ne ne gāvu nāste kari.

221 samāhāña niyāṇu cf. 3. 30: śśārku niyāṇu.

222d cf. 9. 22: biśśā . . . balysa dāśe vīri sāmuhā.

211^r 'He is, Bhadra, capable of proclaiming the forbearance, all the virtues of the Buddha. He is always healthy, rich. The gods protect him. 212^r He does not take birth in Apāya. He is born complete in senses. His limbs are adorned with *lakṣaṇas*. He realizes best *bodhi*.

213^r 'Through compassion one does not show weariness, even if every single being, wherever I go here in *samsāra*, should eat my own flesh. 214^r My skin, garments would always come upon me. I endure all of every being wherever I may go here in *samsāra*. 215^r Even if I should have to remain in the Avīci-hell for as many *kalpas* as the sand of the river Ganges, for the welfare of all beings 216^r I will endure all. I will not think upon the torture. But if I realize *bodhi*, may I deliver all beings. May none remain undelivered.

217^r 'But deliverance is not so necessary for me that I should be delivered alone while there are so many distressed beings who remain here helpless. 218^r This is to be considered woe by a wise man: if for him these pleasures should be great, various, by which many beings are distressed, beaten, weeping, bound. 219^r This is a great pleasure to a wise man: that one enters the Avīci-hell if only one can deliver from woes one single other being. 220^r Not so many woes is the *bodhi*-seeking man's enemy capable of as he can of himself inflict on his self for the welfare of beings.

221^r 'Through knowledge meditations are to be produced. He should sit down in *samādhi*. Or with compassion he should rise up that one should not there be perplexed. 222^r Or if he should remain there longer, he should recall in his mind the Buddha adorned with *lakṣaṇas*, the visible Buddhas in all directions.

- Fol. 178^r 223 saña brrīca bvāmata štāka kade māste mulśde jsa ārsta .
 ku ye rrašto dharma paysendā mulśde jsa ye hāde ne jiye 2
 224 biśśā sarvadharma paysānā—ña hajvattete jsa rraštu .
 cā'ye māñande marīce ttāmārā pratābimbai hūni 3
 225 ttā vāte kādā mulysdā upe—vāña kye samtsera parošta
 kāma-guṇa virā nāśāsta kho ju mā'te mākṣi virā 4
 226 ātmo hīvyāre kho striya pūru dai hūña aysamgga
 o ttarrā rrau vāte āska ggāma kṣimgyindā marīco 5
 227 trāmu uysnora gyađina avaysānda hāra vāte basta
 biśśā nā hāra ttatvatu saindi kho ju ttāmāra daiyā kye kāsā .
 228 nairātmu śsunyu anātmu paramārthu virā aniccu .
 ttrāmu gyađa kho ju hanā ṣṣi—ve samvī parnaindi ne daindā 7

- Fol. 178^v 229 ttāna haspāsāñu hamatye balysūñavūysei hva'ndā .
 sarvasatvānu jināña ttāđātā māstā gyađija 8
 230 kye ttāte kṣāta' bhadrra carīyā pārāmate mulśde jsa hamtsa
 balysūstu hastamo butte parrijātā harbiśśā satva 9
 231 ciyā ttū dhātu badṛ pyūšte varī ānye ttīyā .
 kṣāndu anutpattiyo bu—stā . dātino ttarandaru byonde
 232 tvī balysi aysmya butte khano vā dyāñite ttīyā
 vicittrei bā'yā narande ysamaśśandā viri birašte 1
 233 māstu suhu ttītā yāđāndi sarvasatvānu ttā bā'yā
 balysā karā virā tsutāndā uṣṇīrvai vā puṣṣu ttrande 32
 234 hastarvī ysānātu balysā kvī tturna bā'yā narande
 samu kho sarbandi ātā—śu indra-dhani myāño urmaysde 3

223a saña brrīca bvāmata cf. 14. 39: saña brrīkya bvāmata.

223b cf. 4. 94: māste mulśde jsa ārstā.

231c cf. 13. 50: anutpattiye kṣānde āstanna.

231d cf. 13. 127: dātīnai ttarandari byaude.

232 cf. 19. 69: khanau dyāñāte. Cf. khanau nijsaṣṣe 2. 236.

223^cExpedients, love, knowledge are necessary joined together with Fol. 178
 great compassion. Even if one recognizes the *dharma*s rightly, through
 compassion one does not disappear nevertheless. 224^aAll the *dharma*s are
 to be recognized rightly with wisdom as resembling magic, a mirage,
 partial blindness, an image, a dream. 225^aTowards those is compassion
 greatly to be produced who are drowned in *saṃsāra*, attached to the
*kāma-guṇa*s just as a bee to honey. 226^aThey appropriate a self just as a
 barren woman sees a son in a dream, or thirsty, the swift deer on the
 plain long for the mirage. 227^aSo through ignorance beings are bound to
 things that are unrecognized. All things appear real to them, just as one
 who has a cataract sees partial blindness. 228^a(The *dharma*s) are without
 self, empty, selfless, impermanent according to the *paramārtha*. Such
 are the ignorant as a blind man at night: they only feel it, they do not see
 it. 229^aTherefore the *bodhi*-seeking man himself must strive. The great
 darkness of ignorance of all beings must be destroyed. 230^aWhoever,
 Bhadra, should practise the six *pāramitā*s with compassion will realize
 best *bodhi*. He will rescue all beings.'

231^aWhen Bhadra had heard this Law, then at once he realized the
anutpattika-kṣānti. He obtained the *Dharmakāya*. 232^aThe Buddha
 perceives this in his mind. Then he showed a smile. His various rays
 went out; they spread over the worlds. 233^aThen these rays made great
 pleasure for all beings. They even came to the Buddha. They entered
 right into his *uṣṇīṣa*. 234^aThe Buddha shone better still when from his
 mouth the rays came out of him as the rising sun in the sky amid Indra's
 bow.

- Fol. 179^r 235 ānandā jsaunāte vistātā gyastu balysu tta brašte .
 nā šā vina pracai māsta ārūhāte śśandā balysa 4
 236 ttrāmu māññandā ne balysā apracai khanau nijsaṣḍe .
 jina mā ttuto bitamo ba—lysa kye ne ju karā bitamā nāstā
 237 dātai ttū bhadru ānanda kye mā pañḍāvātu hatāṣṭe
 balysūsta yāḍe prañāhā—nu paramārthū dātu paysānde .
 238 balysūstu hastamu butte śā dvāvarānautamā kalpā
 vikurvaṇa-rājā hāmāte nāma gyastā balysā ttu kālu 1
 239 mahāvvyūbhī nāma buddha-kṣe—tri vasutu buljsā-jserā .
 sunārmāte kalpā ysāru sa—lī balysā jsīno nijsaṣḍe 2
 240 ānandā duṣkaru sastu kāḍe thatau panamāte balysi
 ttai hvāñāte balysā se ttīyā paramārthā dātā śśāṇaumā 3

- Fol. 179^v 241 kho aysu dīvaṃggarā balysā paramārthā bustāmā dātu
 ttāna ma vyātarāte ttu kā—lu balysā balysūstu varālsto
 242 badḥ bīnāññāna bū'ṇa spātyau pharu stavyo vicitra
 balysā yāḍe pajsamu ttu kā—lu dukhyo vara parrāta pharāka
 243 balysā ttū hvatu yāḍe sūttru ānandī harbiśu nāte .
 śśai rro biśse parṣe kṣīma pyū—ṣṭe u naljsonḍai balysi 2
 244 cu aysu ttū dhātu hvatai—mā paramārthā sūttryau śūstā
 ttyau puñyau harbiśśā satva paramārthū dātu bvānde 243

pharṣata parste piḍe ysam—bastā ttyau puñyau balysi pana—
 māte ma dāru II:

235c, d cf. 2. 103: nā šā vina pracai māstā biśśa bhūma-dīvata badra ārūhāte.

239d jsīno nijsaṣḍe cf. 13. 55: dyāñāte ysamthū.

240d cf. paramārthā dātā 23. 11. Cf. also 2. 237, 241.

242a, b bīnāññāna bū'ṇa spātyau cf. 5. 87; 23. 140: spātyau bīnāññina bū'ṇa; 12. 18-19
 spyātyau jsa bū'ṇa bīnāññina; 22. 231: bū'ṇa spātyau jsa stavayau bīnāññina.

235 Ānanda approached, bowed. Thus he asked the *deva* Buddha: 'This great earth, Buddha, does not move without a *pratyaya*. 236 Similarly the Buddha does not show a smile without a *pratyaya*. Remove this my doubt, Buddha, who have no doubt at all.'

237 'You saw this Bhadra, Ānanda, who offered me alms. He has made a vow to *bodhi*. He has recognized the *paramārtha* in the Law. 238 He will realize best *bodhi*. In the ninety-second *kalpa* he will be Vikurvaṇarāja by name, a *deva* Buddha at that time 239 in the pure, praiseworthy Buddha-field called Mahāvvyūha. In the Sunirmita *kalpa* as Buddha he will reveal life for a thousand years.'

240 It seemed a marvel to Ānanda. Very quickly the Buddha rises up. Thus the Buddha speaks to him: 'It is the favour of this *paramārtha* of the Law. 241 Since I, as the Buddha Dipaṃkara, realized the *paramārtha* in the Law, therefore the Buddha at that time predicted me to *bodhi*.'

242 Bhadra with lute-music, incense, flowers, many praises did various honours at that time to the Buddha. Many there escaped from woes.

243 The Buddha had spoken this *sūtra*. Ānanda accepted it all. It even pleased all the assemblies also to hear it. And the Buddha finished it.

244 Since I have proclaimed this Law, the *paramārtha* furnished with *sūtras*, by these merits may all beings realize the *paramārtha* in the Law.

The official Ysambasta ordered me to write (this). Through these merits may he arise before long as a Buddha.

- Fol. 180^r 1 Siddham tta pyūṣṭu balysā rājagrhā āṇā hatāru
 ttu grddhrakūtu ggaru virā dātu hvate 1
 2 māttrai āstanna kye kāḍe meittra vasuta
 pharāka ysāre vara bodhisatva vāta 2
 3 purmā diṣe jsa āta dasau kūla thatau
 maitra-vāhāra brahmā—na gyasta ttu skyātu . 3
 4 dakṣāṇo diṣo yāva daso harbiśśā diṣe
 paniṇi dāse jsa āta dasau kūla thato 4
 5 harbiśśā namasātāndi gyastā balysi pāto'
 yāḍāndā balysā pha—ru padya pajsama kāḍe .
 6 patī nita'sta . balysu spāsśāre biśu
 maitrai vātco śśārku uysdaindi kāḍe . 6

- Fol. 180^v 7 maittrai ttiyā panatā āysamṇa hamatā
 jsaunāte vātco balysi vāstātā baṇa 7
 8 pruhaṣṭe śśārku haṃju yāḍe dasta hūdva
 ce trāma dātāna kho yā ttūrā daiyā viysa
 9 tta hvate māḍāna sarvaṃṇa balysa hivye
 kye āṇā rraṣṭo biśśā sarvadharma buva 9
 10 karma paysāṇi panye uysnorā śśāra
 tta vātco dīra tcamna mara tsīndi gyaḍa .
 11 pando paysāṇi drraiṇu yānānu biśśu
 kho vātco draya śśo hāmāte yānā samu .
 12 indriya rraṣṭu panye uysnorā bva
 klaiśyau pūlstā myāṇu balysūṇi chā'tu 12

3c, d cf. brahmāni gyastā 2. 85.

5a, b cf. namasātai pāto' Suv. 68^r5 KT, i. 241 tr. vanditvā pādau.

12a, b cf. 10. 31: indriya butte . . . panye uysnorā.

CHAPTER 3

Chapter 3 extends from fol. 180 to fol. 192^v1. After Chapter 13, it is the longest that survives entire. The first folio, 180, was published for the first time in 1965, but verse 1 was quoted in an article by V. S. Vorob'ev-Desjatovskij in 1955. He there showed that Leumann's Chapter 4 was really Chapter 3. Leumann's Chapter 3 is here printed as folios 267 and 268 (Chapter 14).

The story. Maitreya addresses the Buddha Śākyamuni in Rājagṛha, asking how *bodhi* is obtained. The Buddha replies (3. 21) that the important thing is *maitrā* 'love'. One should contemplate one's limbs: they are merely atoms. One should regard all beings as merely atoms, pure, shining like the sun, equal. Then one can have no anger towards beings. One should then contemplate all the Buddhas (3. 78). One should then meditate on *śūnyatā* 'emptiness' (3. 109). The importance of love (3. 143).

¹Success. Thus it has been heard: The Buddha in Rājagṛha once on Fol. 180 the Grddhrakūta mountain proclaimed the Law. ²Beginning with Maitreya, who had very pure *maitrā*, many thousands of Bodhisattvas were there. ³From the eastern direction there came quickly ten *koṭis* of Brahma-gods in the *maitrā*-state at that time. ⁴All the ten directions including the southern direction—from each direction came ten *koṭis* quickly. ⁵They all worshipped at the feet of the *deva* Buddha. In very many ways they did honours to the Buddha. ⁶They sat down before him. They look at the Buddha wholly. Then they look up very kindly at Maitreya. ⁷Then Maitreya himself rose up from his seat. Next, bowed, he approached the Buddha. ⁸He dressed finely, put his hands in the *añjali*-position, both of which were such in appearance as when one sees arched lotuses. ⁹Thus he spoke:

'Gracious, all-knowing Buddha, since you rightly perceive all your own *dharmas*, ¹⁰you recognize the good deeds of every being, thus then the bad by which the ignorant come here. ¹¹You recognize the whole path of the three vehicles, how then the three have become only one vehicle. ¹²You perceive rightly the senses of every being, covered with *kleśas*, (but) in the middle the *bodhi*-germ.

- Fol. 181^r 13 hūnā marīkye . cā'yā māñanda ditai
 ttuśśā asāra nairātma dharma biśśā 3
 14 mulśde ṣṣānaumā cu tā nāstā jīṅga kari
 sañi te ṣā daśtā cu tā rūvā daindā gyaḍa .
 15 bvāmata balysa kyau padaṃdātā biśu
 ttatvatu ttrāmu samu kho ātāśā uhu .
 16 puñaunda satva kye ne ne kṣiṃjindā uvā'
 ṣkogye kho āska rro vīrā ūtco jaḍa 6
 17 ttā uhu dātāndā ttāte tta bāysdaindā bi—
 śśu ttāu jsa pyūvā're hamu vīrā dātu samu
 18 pulśāmā balysi yana mā ūvāśa mamā
 kha ṣā balysūstā suhāna samu byode biśśā .

- Fol. 181^v 19 māsta utāra balysūñia dharma thatau
 suhāna kho byaure sarvaṃñia balysa biśśā .
 20 ku ne ye pharāka samtsera daiyā dukha
 thatau haṃbīrindā buddha-dharma samu . 20
 21 ttai hvate balysi . ūvāśa mairā tvī
 hamu vātā aśtā cī halcā pulśā muhu 1
 22 uairu thu vaysñia . muho braṣṭai arthu śśāru
 hāvu yāḍai māstu uysnorāṇu kāḍe 2
 23 aysu tā nājse' pando kho balysūstu kāḍe
 suhāna thato bvā—re bodhisatva biśśo 23
 24 kyau tta kṣamīyā suhāna balysūstu ca—
 rāmā maitro haṃggei' vīrā nyūvā tcerā samu 4

13 Like a dream, a mirage, magic, you have seen all the *dharma*s as empty, without substance, without self. 14 By your compassion is the favour that there is no disappearance of you at all. It is this skilful expedient of yours that the ignorant see your form. 15 It is your wisdom, Buddha, that has fashioned everything. In reality, you are like the sky. 16 Meritorious are those beings whose senses do not desire the *samskāras*, as the foolish deer on the plain desire water. 17 They have seen you. They thus behold everything. They thereby hear only your Law always.'

18 'I ask the Buddha—give me my opportunity—how is all this *bodhi* easily obtained? 19 How are all the great, noble *Buddhadharma*s quickly, easily obtained, all-knowing Buddha? 20 Where does one not see the many woes in *samsāra* (but) the *Buddhadharma*s only are quickly fulfilled?'

21 The Buddha spoke to him thus: 'There is always an opportunity for you, Maitreya, when you ask us something. 22 Fittingly now have you asked us about a good subject. You have brought very great blessing for beings. 23 I will show you the way in which Bodhisattvas very easily, quickly realize complete *bodhi*. 24 Whoever should so wish: "May I easily practise *bodhi*!" should keep the instruction especially in the matter of love.'

- Fol. 182^r 25 maittre jsa byaude thatau balysūstā kāḍe
 thatau haṃbīrindā kṣāṇḍā būmā biśṣe 5
 26 pāta'ñi dasau byaure tcohaurā māsta darrau
 patārgya haṣṭūsu buddha-dharma biśṣe 26
 27 āysāta dātāna lakṣaṇyau hāmāte tha—
 tau vūḍa briyūna vyamjanyau amḡga biśṣā 27
 28 suhauttā auṣku biśṣā uysnaurāṇu dukha
 nuṣṭhura ośa asā—da puṣṣo jāṇḍā biśṣā 28
 29 biśṣi jiyāre dīra kāḍāyāne puṣṣo
 carātā hamrraṣṭu pārāmate panye kṣaṇā .
 30 śsārku niyāṇu tsāṣṭu diśo tsāṣṭo kāḍe
 uvī yā haṃgalgyāṇā harbiśṣe tsāṣṭu kāḍe 30
- Fol. 182^v 31 tsāṣṭyau uvyau' jsa ttarandarā kā'ñi hā—
 vī cu mā ttātā amḡga paramāṇyo ṣkonda biśṣā .
 32 śsāṇḍā ūtca bātā dai haṃtsa hāmāta .
 myāṇu nā ātāsi panye ggurvīcā mamā 2
 33 ttrāmā ṣā ātāṣā kho ṣei nātcaṇa samu
 anantu ūvāṣu panye yīṇḍā pharu 33
 34 vasutai kā'ña paramāṇava hāvyā bi—
 śsu ttrāmī bāhya vārū—lyā trāmu samu 34
 35 kho ysīrrā rruṣtā tterā rrusana nauna kāḍe
 ttrāmu buvāre samu kho gyastūña busā
 36 panye uysnorā vārūlyā trāma samu
 vasuta aggaṃjsa paramāṇava bendā bāsso 6

25Through love, *bodhi* is very quickly obtained; *kṣānti*, all the *bhūmis* Fol. 182
 are quickly fulfilled. 26The ten *balas* are obtained, the four great
vaiśārādyas, the eighteen *āveṇikas*, all the *Buddhadharmas*. 27He quickly
 becomes adorned in appearance with the *lakṣaṇas*, all his lovely limbs
 covered with the (*anu*)*vyāñjanas*. 28Ever blessed, he utterly removes all
 the woes of beings, fierce, bad, evil, all of them. 29All his evil deeds
 entirely vanish. In every moment, he rightly practises the *pāramitās*.
 30One should sit down properly, calmly in a very calm place. One
 should collect all one's senses very calmly. 31With calm senses, one
 should contemplate one's own body: "These limbs of mine are all
 made of atoms. 32Earth, water, wind, fire have come together. In every
 particle of me space is in the middle of them. 33Such is this space that it
 makes much, endless freedom for everyone outside." 34One should think
 of one's atoms as utterly pure. Such are one's external ones. So only are
 beryl-stones. 35As gold gleams, they are so very gleaming, soft. They
 smell just like heavenly perfume. 36In every being the atoms are utterly
 pure, flawless—such only are beryl-stones.

- Fol. 183^r 37 ttrāmu rrusindā kho ju vasutā ysirrā pahā
 buśśāre gyastūñi nauna skutāna kāḍe 7
 38 ku nā tta tta daiyā aysmūna satva biśśā
 hivyō vātco paramā—ṇvo kā'ñe bise 38
 39 cu-m̐ jsa ūvāśa vara mā vārūlīmgye bise
 stune nā ysarrigye āljsānā byūka vara .
 40 ttauraṇa vūḍa ggavākṣā halsa śśāra
 stune nā ysarrigye uryāna bāysa pharu 40
 41 āysana baštarrgya kho gyastūñi samu .
 hamo padāne rataninā ṣṭāre pharu
 42 khāhe ysarrije paste āṣṣimje gyahe
 ūtcāka puvāta vasuta kāḍe ysaujsa śśāra 2

- Fol. 183^v 43 haudyāu ratanyau jsa banhya māsta pharu .
 spāte haṣpriya ysojsa hiyāra kāḍc 1
 44 vicitra bināñi maula hāra cāte
 prahōṇe gyastūñi banhya virā pharu 4
 45 āysana gyastūñi dīrna banhyā śśāra
 patāna vāysāje viysa upala kumuda pharu .
 46 śśandā āṣṣāñe vasute virūlye biśśa
 hodyau ratanyau jsa harbiśśa vūḍa jseiṇu 6
 47 harbiśśa paramāṇa—va tterā vasuta varā
 samu kho vasuta virū—lyā gyastūñi biśśa 47
 48 ggūnina ttrāma kho ju vasutā ysirrā pa—
 hā ttrāmu rrusindā samu kho urmaysde biśśa 8

44c, d cf. 3. 55: cu varā prahōṇe banhya vāte ā're śśāra.

45c, d cf. 22. 120: paste viysa upala kumuda pharāka (Leumann).

37 They so shine as pure, refined gold. They smell divinely. They are Fol. 183
 very soft to the touch.

38 When he so sees them, all beings, in his mind, he should further-
 more imagine dwellings in his own atoms: "39 In the space afforded by
 them, there I have dwellings of beryl. Their columns are golden; silver the
 rooms there. 40 There are covered arches, windows, beautiful balconies—
 their columns are golden—gardens, many woods. 41 Seats, a carpet like
 one belonging to the gods, goblets, many jewelled cups are there.
 42 Golden springs, blue ponds, wells. Cool water, very pure, delicious,
 excellent. 43 Many tall trees made of the seven jewels. Blooming flowers.
 Very delicious fruits. 44 Various musical instruments, diadems, garlands,
 necklaces. Many heavenly garments on trees. 45 Beautiful, heavenly seats
 under the trees. Before them, lotus-beds, many lotuses, blue and white.
 46 The earth, all of pure, blue beryl, is all finely covered with the seven
 jewels. 47 All the atoms are so pure there, all just like a pure, divine
 beryl. 48 Such in colour as pure, refined gold, they all shine like the sun.

- Fol. 184^r 49 nonāka skutena . samu kho gyastūñi ttanā
 ttrāmu buśśāre kho ju uraggasārā bū' 49
 50 padāne nei'na bi—śśā haṃbaḍa ṣṭāre pharu
 khāysā vicitrā gyastūñi ysojsā kāḍe 50
 51 cu buro anantu purmo diśo satva pharu
 ttīyā tta kā'ñu ttāto bisvo' ttranda biśśā 51
 52 trāmī yāva dasau diśe vīrā biśśe .
 harbiśśā satva ttāto bisvo tranda mamā 52
 53 hāvīna saṃṭhānna ggatā paṃjsa biśśā .
 haṃaṃggu brūñāre vasuta skutāna buśśā 3
 54 dukha nā ne indā cu buro saṃtsera dukha
 suha nā haṃagga māsta gyastūñi pharu 4

- Fol. 184^v 55 cu varā prahoṇe banhya vāte ā're śśāra
 ttā ṣṭāna nāsāre u paṃjsāre biśśā 5
 56 cu varā vicitra pharu āysārūṇa śśāra
 ttyau jsa haṃaṃggu biśśā āysānāre kāḍe
 57 naunā padamā ātā suhaji būtte śśāru
 nvāya bīnāñā śśāru bajeṣārā biśśā 7
 58 ramīndi hayārīndā bisvo satva bāsśā
 paljsovo' uryānuvo' hayārīndi kāḍe 8
 59 hvarīndā gyastūñi ysaujse ysaujse ysuya—
 ñi haṃvyau ratanīnyau khāsīndā nātu' 9
 60 vāysānu nīndā khīysarāṇu bendā biśśā
 spātyau jsa hayārīndi varata āṇa kāḍe 60

53d biśśā altered to buśśā in MS.

49 cf. 3. 89 naunika skutāna samu kho gyastūñi ttanā.

52 cf. 3. 4 dakṣāṇo diśo yāva daso harbiśśā diśe.

53 vasuta skutāna buśśā, cf. buśśe jsa skutāna biśśā 3. 93.

55 cf. 3. 44 prahoṇe gyastūñi banhya vīrā pharu.

58 paljsovo' uryānuvo', cf. 17. 26 paljsatā uryānyau; 22. 120 uryāna paljsāte.

49 Soft to the touch like divine skin, they so smell as the scent of sandal- wood. 50 There are many cups, all filled with nectar. There is various, divine, very delicious food." Fol. 184

51 "Then one should think thus: "However endlessly many beings there are in the eastern direction, they have all entered these dwellings. 52 So up to all ten directions: all the beings have entered these dwellings of mine."

53 "With respect to their own appearance, all five *gatis* shine equally, pure to the touch, (pure) in smell. 54 They have no woes. Whatever woes there are in *samsāra*, they have many, great, heavenly pleasures equal to them. 55 Whatever beautiful garments hang there on trees, these they take and all put on. 56 Whatever many, beautiful, variegated ornaments are there, with these they all equally adorn themselves greatly."

57 "A gentle wind has come. Favourable, it smells beautiful. All the songs (and) musical instruments sound beautifully. 58 All beings enjoy themselves, are happy in the dwellings. They are very happy in the enclosures, gardens. 59 They eat heavenly, very delicious sweets. They drink nectar from bejewelled goblets. 60 They all sit on filaments of lotuses. Sitting there, they are very happy with the flowers.

- Fol. 185^r 61 ggumai barindā buśśānā grauṇe pharu
 sīra suhautta khanandā kā'ña biśśā .
 62 suhautta kā'ña biśśā drūṇā cista kāḍe
 karā ne mārāre ne ne pātcu ysyāre karā 2
 63 ysurrā ṇā jyāte biśśā gyaḍi ośa briyā
 suhotta āndu audi balysūšte biśśā 3
 64 harbiśśā āysāta ne ju ye bīsa karā
 indriya gyastūña panye satvā śśāra 64
 65 biśyau suhyau jsa biśśāñe śśāratete biśśā
 harbiśśā ttrāma samu kho śśau satvā biśśā 5
 66 kai ju hāmāte gguhamamṅgatātā vara
 ſei' ma ne brī štā ne hā haraysānde uvā'

- Fol. 185^v 67 tta kā'ñu karma ttātā nāta māsta mamā
 cu mamā haṃjsaḣde ſei' byanu nāstu yanā 7
 68 ku nā mā vasuštā ttū varata vaṃña aysmū
 harbiśśā vīrā mamā tcera hāmāte ysurrā 8
 69 ništā ju satvā kye va ju na-ro auśā muho
 kho mara pastāta paḍā samtsera biśśā 9
 70 ka ttātena auysāne biśyo auyse samu
 harbiśśā vātco vāta mā śśūjiye briya 70
 71 kho ttāro auysu puṣṣo paśśātaimā bi—
 ſyo tta puṣṣo paśśīmā ttū varata auysu ysurrā
 72 cī nā paśśīmā ttū varata auysu ysu—
 rru ysurre jsa uysnora narya hiśindā biśśā 2

61At their pleasure, they wear many scented garlands."

'One should think of them all as happy, contented, laughing. 62One should think of them all as contented, healthy, very youthful. They do not die at all. They are not born again at all. 63May anger disappear from them, all ignorance, evil passion! May they all be contented till *bodhi*! 64They are all noble-born. They are servants of no one. The senses of every being are heavenly, excellent. 65With all their pleasures, all with all their goodness, all are all such as just one being. 66If it should occur to one: "There is inequality there. This one is not dear to me. My senses would not extend to him," 67he should think thus: "This is surely (due to) my great works, if he intends to make a great obstacle for me. 68If my mind does not now become pure towards him, my anger should be shown to all. 69There is no being who would not yet anger us, as might all who have come here before in *samsāra*. 70If I should be angry with this one, I am angry with all. Moreover, all have been beloved to me (and) to one another. 71Just as I have completely given up that anger with all, so I completely give up anger, wrath towards this one. 72If I do not give up anger, wrath towards this one, through wrath all beings will go to hell.

- Fol. 186^r 73 šā tte varāysā cu rro narya tsīmā aysu
 ttāna mā paśśāñi vī—rā aysmūna ysurri 3
 74 balysa rro āṇa dāsā virā daindā muhu
 ysurre jsa haṃjsaṣṭe balysūstu kūśā gyaḍā .
 75 hamatā ne parṣti ysurgyi uysnorā dukhyau .
 cu rru ye ttu pulstā ko haṇdaru trāstu yani .
 76 ysurre jsa samtsera ājāvāśā hāmāte hve' .
 vīrāṇa vātcu ājāvāśā hāmāte bei' 6
 77 aysurra avīra maitra bhāvāñā mamā
 hamamṅgu kā'ñu satvānu vaska śśāru 7
 78 ku puṣṣo paśśātu vīru yuḍu yīndi ysu—
 rru cu gyasta balysa dasau diśe vīrā biśśā 8

- Fol. 186^v 79 šāvyau haṃtsa bo—dhisatvyau jsa biśyau .
 ttīyā tta kā'ñu ttāto bisvo' ā're biśśā 9
 80 vāysānu bendā ysāra-vārgyānu kye vā
 āysana vīrā hvatā hvatā nā parṣa pharu
 81 kṣattra nā bendā ratanīnā māsta pha—
 ru pale vicitre hāra phastāre pharu 81
 82 gyastūñā thauna kāśāya-vastra rrusana
 pruhauṣṭa ā're sarvañā balysa biśśā 2
 83 nauna gyastūñā hamata bīnāñā svara
 yanīndā balysānu pajsamā kāḍāna biśśā 3
 84 haudyau ratanyo jsa hamau vūḍa biśśā ysa—
 rmā brūñāre kho u—rmaysde purra 84

73 This is the consequence of it: because I too will go to hell, therefore I must give up hostility, wrath in mind. 74 The Buddhas, too, in the ten directions, are watching us." Fol. 186

'Only a fool intends through anger to seek *bodhi*. 75 The wrathful being does not himself escape from woes, how then does one ask this: "If only I might rescue another!"? 76 Through wrath, in *samsāra* a man becomes a serpent. Through hatred, moreover, poison arises in the serpent.

77 "I must meditate on love without wrath, without hatred. Good towards beings impartially should be contemplated."

78 So that he can wholly give up hatred, wrath, he should then so think about all the *deva* Buddhas in the ten directions 79 with their Śrāvakas, with all the Bodhisattvas: "In these dwellings they all sit, (some) 80 on thousand-petalled lotuses, some on seats. Each has a large assembly. 81 Over them are many large jewelled umbrellas. Variegated banners, many necklaces flutter about. 82 All the all-knowing Buddhas sit clad in divine garments, in gleaming *kāśāya*-robes. 83 Of themselves, in order to honour the Buddhas, all the musical instruments produce soft, heavenly sounds. 84 Goblets, all covered with the seven jewels, golden, gleam like the sun, the moon,

- Fol. 187^r 85 nei'ña hambada ysojsi—na tterä bütte ššäru
 kho ju bũ' bütte kädānuysāru samu .
 86 ttu āṇa balysa mamā pajāyāre biššā
 tta bodhisatva arahanda satva biššā 1
 87 cu vara ggurvīca kṣatra daśa vīri pale
 prahone vīrā ttaura vāte ššando spāte .
 88 āysana vīrā tcamna hambasta hāra
 hastaru brūñāre kho urmaysde biššā 8
 89 naunika skutāna samu kho gyastūñā ttanā
 ggūñāna ttrāma kho ju kāmjaṇi ysīrrā pahā
 90 vasuta svabhāvu virūlya trāma samu
 panāña ggurvīca rūva āyāre biššā 90

- Fol. 187^v 91 buššāre nnaunu hvatā hvatā nā trāma bussā
 candani bhūttā ggavaššārśai aggarā samu 91
 92 ttīyā tta kā'ñu cu ttāte brūñāre hāra
 ššo šsau balysi para—māṇavā rriye biššā 2
 93 dātena vasutatte—tā bušše jsa skutāna biššā
 ttiyyo ggurvī'cyau jsa balysā rūvā dāte 93
 94 lakṣaṇa balysi . jsei'ṇu vātā kā'ña biššā
 vyamjana ttandrāmyau grū—cyo jsa biššā . 94 .
 95 māstara ššumbāku panāna satvāna biššā
 tta vātca šātā balysi tta dādā kā'ñi biššā 5
 96 suhautta kā'ña hastamyau suhyau kāde
 ramindā āṇa buddha-dharmyau jsa biššā 6

85full of delicious nectar. So good does it smell as smells the smell of sandalwood. 86All the Buddhas are begging this from me. So too all the Bodhiṣattvas, Arhats, beings. 87All the particles there in umbrellas, flags, in banners, garments, in walls, in the earth, flowers, 88seats, by which things are bound together, all shine better than the sun. 89They are soft to the touch just like divine skin, such in colour as refined *kāñcana*-gold, 90pure in nature. Such is only beryl. In every particle all forms are reflected. 91They smell gently. The fragrance of them severally is such as only sandal-powder, *goṣṭraka*, aloe-wood."

92"Then one should think thus: "However these things shine, a single atom of the Buddha has excelled them all, 93in appearance, purity, in perfume, in touch, all. Yet through these particles has the form of the Buddha been seen."

94"One should quickly think of all the *lakṣaṇas* of a Buddha, all the (anu)vyāñjanas, as (formed) from such particles. 95They are all greater in size than every being. Thus again one should think of a second Buddha, thus a third, all. 96One should think of them as greatly blessed with the best blessings. They are all finding pleasure in the *Buddhadharmas*.

- Fol. 188^r 97 tta bodhisatva arahanda kā'ña biśśā
avaśśā hāmāro biśśā satva trāma samu
98 padamakā naunā buśśānai ātā śśārā
kṣatra pale hāra hatālsā're biśśā 8
99 ttānau vicittra stava narāmīndā pha—
ru buljse balysānu uysnaurānu biśśā 9
100 satva haṃgriya hālsto patā balysā biśśā
balysa ni āṇa dātu hvāñindā śśāru .
101 bajāṣṣā balysānu vasutā naunā kāḍe
ttrāmu adhiṣṭhāñā suhāna satva biśśā .
102 kho ju ye ysānājā nei'ṇa uysnauru samu
suhu ni ṣṭe bendā kāḍe sīravātā pharu 2

- Fol. 188^v 103 puṣṣo ni nāṣo'nda satvānu klaiśa biśśā
ui' ni nāṣaunde prītti—sukhu ā're samu 3
104 balysa ni āṇa dātu hvāñindā vasu—
tu maitre padaṃgyo crrāma bhāvāñā mamā .
105 satva svabhāvu hūnā māñanda biśśā
ttāmārā marice ātma vara niśtā karā .
106 ttrāmī balysa nairātma ātma samu
jaḍānu saittā ttāna ne parsīndi puṣṣo
107 hīvyau uvau' jsa ṣkaugye ṣkīmīndā pharu
hīvyau uvyau' jsa vara hamata baindā jaḍa .
108 ku buro ne bvāre pātcā aysmū kūra mata
ttāmu nā seindā hūni māñanda hāra 8

108 tcā in pātcā written after pā in small cursive script below line.

97'One should think thus of all the Bodhisattvas, Arhats: "May all Fol. 188
beings surely become just such. 98A gentle, fragrant, good breeze came.
Umbrellas, banners, necklaces all flutter about. 99From it issue various,
numerous songs of praise—all the virtues of Buddhas, of beings. 100All
beings assembled before the Buddhas. Sitting, the Buddhas proclaim
the good Law to them. 101The voice of the Buddhas is pure, very soft.
So are all beings to be blessed with fortune, 102as if one should bathe a
being with nectar alone. Fortune is upon them, very great contentment.
103All the *klesas* of beings are completely calmed for them. Their minds
are calmed. They sit in *pritisukha*-meditation alone. 104The Buddhas,
sitting, proclaim to them the pure Law, a description of love as it is to
be meditated on by me. 105Beings are in nature all like a dream, partial
blindness, a mirage. There is no self there at all. 106So Buddhas are
selfless. Only to fools does the self appear to exist. Therefore they do
not escape completely. 107By their own senses, they create many
saṃskāras. By their own senses, fools are themselves bound there. 108As
long as they do not understand: 'Further, the mind, thoughts are false,'
then, like a dream, things appear to them."

- Fol. 189^r 109 ttīyā tta kā'ñu ku ttāte hāra śśuñā biśśā
mulysgo aysmūna maitro kāṣṭaimā aysu 9
110 ne śśumñi śśuñi . āvaraṇu yindā yu—
ḍu anātma satva nairātma balysa biśśā 10
111 ttri-adhva kṣettra śśāñā śśāñā mā grvica mamā
tri-adhva satva śśiñā śśāñā mā kṣetra biśśā .
112 tṛ-adhva bhyūbha paniñā ttiñā grvica mamā
ttṛ-adhva kalpa paniñā kṣaṇo tranda biśśā .
113 tri-adhva balysa panā śśando ā're varā
panye uysnorā panye kṣaṇi dyāre bañā .
114 kye āṇa jāyindi kye hvāñindā vasutu
hastamu dhātu kye mā pajāysāre nā'tu .

- Fol. 189^v 115 tri-adhva arahanda bodhisatva panye
sarvañi balysi kar vīra ā're biśśā .
116 suhautta ā're tṛ-adhvyau suhyo biśśā
suhautta saindā ttṛ-adhvyau suhyo mamā .
117 ananta-madya parāśuddha kṣetra vasu—
ta śśau śśau ggurvīcā paḍāṃjsiye rriye bise
118 ku buro ātāśi vari brro bvāre buśśā
varburo brūñāre vasuta nauna kāḍe 8
119 tri-adhva rūva panye kṣaṇi yanimā a—
ysu ttīyau jsa pharāka ttānu balysānu pajsama 9
120 tta bodhisatvānu tta satvānu yanimā
trāmī śśāvānu pajsama māsta pharu 20

113d biñā altered to bañā in MS.

109^r "Then one should so think: "That these things are all empty. Little Fol. 189
have I meditated upon love with my mind. 110^r The empty, as empty,
cannot cause obstruction. Selfless are beings, without self all the Bud-
dhas. 111^r I have the *kṣetras* of the three times in every single particle of
me. The beings of the three times are all in every single *kṣetra* of mine.
112^r The manifestations of the three times are in each of these particles of
mine. All the *kalpas* of the three times have entered every moment.
113^r The Buddhas of the three times sit there in each place. They appear
before every being in every moment. 114^r Some, sitting, meditate; some
proclaim the pure, best Law; some accept my nectar. 115^r The Arhats, the
Bodhisattvas of the three times all sit in the circle of every all-knowing
Buddha. 116^r They all sit blessed with the blessings of the three times.
They appear to me blessed with the blessings of the three times. 117^r The
kṣetras are infinitely varied, purified, pure. Every single particle has
excelled the former dwellings. 118^r Wherever there is space, there smells
smell, there shine pure, very soft, 119^r the forms of the three times. In
every moment, with these I do many honours to those Buddhas. 120^r So
do I do many great honours to the Bodhisattvas, so to beings, thus to the
Śrāvakas.

- Fol. 190^v 121 kṣaṇā kṣaṇā ṣṭāna mamā ttarandarna thatau
 buśśāṃgye māstā pyaure nva'ysāre pharu 1
 122 bendā balysānu sarvasatvānu vasutu
 nei'nau bāru be—rāre māstu pharu 22
 123 cuṇyau buśśāṃgye kāḍānuysāru buvi'
 candani ggauśśārṣai berāre pharu 3
 124 spāte vicitra upala gyastūña vāysa
 sumanā briyūnu baysgu berāre pharu .
 125 nauniku ggalgyīndi kho gyastūña svara
 bātevo nuva'ysā—re kho urmaysde samu 5
 126 kṣatra trṣāre rataninā māsta pha—
 ru hastaru brūñā—re kho urmaysde purra .

- Fol. 190^v 127 harbiśśā satva ttyau suhyau suhāta kāḍe
 suhotta ā're kāḍe gyasta balysa biśśā .
 128 ttyau jsa byāta tcera suhyo satva samu
 ttyau jsa adhiṣṭhāña ku ttyau saindi suhyo 8
 129 suhautta ā're suhotta ṣṭāre biśśā
 suhotta tsīndi ttyau suhyo biśyau biśśā .
 130 kho āpa-kṣnu adhiṣṭhāte ṣṣamani bi—
 śśu trāmī vyūbha śā adhiṣṭhāña samu 30
 131 kho nīla-kṣnu adhiṣṭhāte ṣṣamani sa—
 mu ttrāmu suhyau jsa ttyau adhiṣṭhāña biśśā 31
 132 pātcu tta kā'ñu samu saṃña-mātra suha
 ttrāmu svabhāva samu kho nārmitai hārā 32

121^v "In every moment, many great, fragrant clouds quickly pour forth from my body. 122^v Upon the Buddhas, upon all beings, they rain much great, pure, nectareal rain. 123^v Fragrant with powders, they rain heavily perfumes of *kālānusāri*, *candana*, *gośirṣaka*. 124^v They rain variegated flowers, heavenly blue lotuses, *sumanases*, lovingly, thickly, heavily. 125^v They thunder gently as it were divine sounds. Lightnings flash forth just like the sun.

126^v "They hold many great, jewelled umbrellas. They shine better than the sun, the moon. 127^v All beings are greatly blessed with these blessings. All the *deva* Buddhas sit greatly blessed. 128^v Beings are to be remembered with these blessings. They are to be controlled with these so that they seem to be with these blessings. 129^v They sit blessed, they all stand blessed, they all go about blessed with all these blessings. 130^v As a monk controls the whole *apḥṛtsna*, just so is this manifestation to be controlled. 131^v Just as a monk controls the *nilakṛtsna*, so are all to be controlled with these blessings."

132^v Afterwards one should think thus: "Blessings are only imaginary. Such are their natures as a magic-created thing.

- Fol. 191^r 133 crrāma hāvyauṣca . nārmātau virā hāru
 ttrāmu adhiṣṭhe satva varā māsta suha 3
 134 crrāmu svabhāvu nirmātai niṣṭā hāra
 trāmu abhāva nairātma satva biśśā 4
 135 crrāmu marīcu āska kṣiṃjindā gyaḍa
 trāmu baysāru maitra vātā rrayge uī' 5
 136 crrāmu marīcu ūtca varā niṣṭi karā
 trāmu anātma biśśā sarvadharma samu 6
 137 kho hūña dyāre ttrāmu ttāte saindā hāra
 kho hūña niṣṭā trāmu ttāte dharma biśśā 7
 138 ttāmāru hāvi—yā handarna kāṣi pha—
 ru ātmo hiviye handarna dṛṣṭā pharu 38

- Fol. 191^v 139 kye kāṣi jiye tte ttāmāra jyāre biśśā
 kye dṛṣṭā jiye puṣṣo ātma-saṃña jita 9
 140 atāte jsa kāṣā bvemate jsa dṛṣṭā biśśe
 trāmu jiyāre kho ju brātā hūña hāra
 141 ku buro vikalpa hīvyauṣce saindi hāra
 vari buru maitra kṣā'-padya brahmā puña 1
 142 vikalpa ysotta hīvyauṣce ggūte pu(ṣ)so
 saṃña niruda ṣā mahā-maitra hvata 42
 143 tcamāna ye butte thatau balysūstu biśśo
 biśśi jiyāre dīra kāḍāyāne puṣṣo
 144 maitre jsa jyāre dīra kāḍāyāne pharu
 āchā ggarkha brī brīte hvā'ndā kāḍe 44

133 Just as appropriation is with regard to a magic-created thing, so I control great blessings with regard to beings. 134 Just as the magic-created thing does not exist by nature, so all beings are without existence, without self."

135 As foolish deer long for a mirage, so the swift senses rush towards love. 136 As in the case of the mirage, there is no water there at all, so all the *dharma*s are selfless. 137 As they appear in a dream, so these things seem to exist. As nothing in a dream exists, so are all these *dharma*s. 138 A cataract greatly appropriates partial blindness within. False belief greatly appropriates a self within. 139 For him whose cataract disappears, all blindness disappears. For one whose false belief disappears, the idea of a self has completely disappeared. 140 Through a medicament the cataract, through knowledge all false beliefs disappear, as things in a dream for one who has woken. 141 Whenever things appear as *vikalpas*, appropriations, there is love, the sixfold (*pāramitā*), the *brahma(-vihāra)*s, merits. 142 *Vikalpas* have vanished, appropriations have been completely removed; imagination has been suppressed. This has been called *mahāmaitrā*, 143 by which one quickly realizes complete *bodhi*, one's evil deeds completely disappear. 144 Through love, many evil deeds disappear, serious illnesses. Through the affection of a very affectionate man,

- Fol. 192^r 145 nai ne hāmāre maraṇi dya staura dukha
balysūstu virā vyāgaraṇo nāste thato .
146 kṣāṃdu paysendi pharu samāhāna kāde
avāyu ysamthu ne ne gāvu nāste kari 6
147 ci hāde pyūṣḍe samu mahā-maitra hve'
tterī hāmāre puṇa kuśśala-mūla pharu 7
148 ko yi tṛ-lokā ratanyau jsa hauri haṃbaḍu
tṛ-kālā balysānu kalpu vaṣṭa hve' 58
149 cu ne rro kye nāsta ttai rro bāysdaiyā biśśu
ne hvatā hāmāre śśau kalpu vaṣṭa puṇa 9
150 maitro padaṃju balysā naljsonde spāte
gyastūṇa bādāndi parrāta satva pharu . 50

- Fol. 192^v 151 sira hāmāro kūlu sate brahma kā—
de maitrai nātu ttū ha—matā dātu biśśu II 151
1 Siddham biśśā ysamaśśandā drraya biśśā satva-lokā tṛ-lo—
kā tta vā bhājana-lokā . saṃskāra o śśārā dīrā . 1
2 samu parikalpa nā arthā ne ju varatā drravyā nā bhāvā
kho ju hūni o kho cā'yā o ttāmārā o kho marīca . 2
3 duva-pandiya śā parika—lpa śśo cu parikalpā ne karmā
śāta cu vipākaja karmi paḍāṃjsi trāma vikalpa 3
4 cu samu parikalpa ne ka—rmā kho rro bhaḍṛ nirmāte thānā
ulatāṇe harbiśśu dāstā biśśu sasta samu parikalpa
5 śśakkrā nārmānde damānu dīru mahākāśavā vaska
uysāno trāma kho dyūlā śa samu parikalpa ni karma .

¹⁴⁵the severe woes seen at death do not occur for him. He quickly obtains Fol. 192
a prophecy for *bodhi*. ¹⁴⁶He understands *kṣānti*, very many meditations.
Never again will he obtain birth in Apāya.

¹⁴⁷'But for a man who merely hears about *mahāmaitrā*, as many
virtues, merit-roots accrue to him, ¹⁴⁸as if a man should present the three
worlds filled with jewels to the Buddhas of the three times throughout a
kalpa. ¹⁴⁹How much more for one who should accept, should so observe
it all, his merits cannot be told in one *kalpa*.'

¹⁵⁰The Buddha completed the description of love. Heavenly flowers
rained down. Many beings were saved.

¹⁵¹May a myriad-thousand hundreds of Brahma-gods greatly rejoice
at Maitreya's own acceptance of all this Law.

CHAPTER 4

This chapter consists of 120 verses, all extant, from fol. 192 to fol. 202.

The story. The whole world is merely *parikalpa* 'false assumption'. Nothing
really exists. Even *bodhicitta* 'thought directed to enlightenment' is really a
parikalpa (4. 95), does not really exist. But it is like lye, which cleans a garment
and in doing so itself dissolves. *Bodhicitta* should be produced (4. 120).

¹Success. All three worlds, the whole Sattvaloka, the Triloka, like-
wise the Bhājanaloka, the *saṃskāras*, or good, evil are ²merely a *parikalpa*.
They have no meaning. There is no material object there, no *bhāva*.
They are just like a dream or like magic or partial blindness or like a
mirage. ³This *parikalpa* is twofold: one is the *parikalpa* that is not *karma*;
the second is that connected with *vipāka* that is former *karma*. Such is
vikalpa. ⁴What is only *parikalpa*, not *karma*, is like the place conjured
up by Bhadra in the cemetery. It appeared wholly, seemed (to exist)
altogether only as *parikalpa*. ⁵Śakra conjures up an evil dwelling for
Mahākāśyapa. The self indeed is such as a deception. That is mere
parikalpa, not *karmas*.

- Fol. 193^r 6 udrākṣā brraṃmani maṇdryau jsa nirmāte rūva vicitra
 biśśā dista kīre yāḍāndā śśāriputri-n jsa purrimā . 6
 7 tta vā hā nirmāte sthīrā ārrdyau jsa rūva pharāka
 ttā samu parikalpā jsa dāsta gyaḍye biśśu ttatvatu sastā . 7
 8 māri nirmānde buddha-rūvu u samkhāramu bāysu .
 ānaṃdu u vajrapāṇu dātai upagguttā vikalpo 8
 9 upagguttā rakṣaysu nirmā—nde muḍau nirmāte yakṣu
 ṣṣavo nārmānde haḍāya ttāna sañina braṃmanu trāste .
 10 pātcu ṣṣavo nārmāte ttāru ṣuvo' haḍā keśava-dāysu
 puṣṣo parrāte biśyo dukhyau jsa manoharo nirmāte hvā'ndā .
 11 brrahmāni nārmāte brahmāna dvāvaredārsi hamāli
 tt(ā)vatriśānu brahmā sastā samu vikalpā jsa dista 11

- Fol. 193^v 12 īrāvaṇā hastā dvāvare—dārsi kamale nirmāte haska
 kṣāta' kṣāta' nā bendā viysāje vāysa-gyaṣtā bendā vāysānu
 13 ratana nārmātātā upala—varṇa hoda rrvīyo padaṃgyo
 nala nirmāte haṇdarā sthīri jsata nā vā nārmāte biśśā 3
 14 ttāte parikalpe avīpā—ke cu biśśe dāste u saste .
 ne ju varata dravyā ni bhāvi gyaḍānu harbiśśā saste 4
 15 ttā vā parikalpe cu pari—kalpa u ne nā handarā bu—
 tte kye balysu kei'tā aysmūna balysa āksūtā vajsiṣṣe 5
 16 ce aśubho bhāvāte auṣku śśīvalye daiyā pharāke
 samu hāvyā kūra vikalpa hārju varata haṇdarā nīstā .
 17 ce āpa-kṣnu tteja-kṣnu nīla-kṣnu kā'tīndi samu
 ṣā aysmūna vikalpā ttū nijsaḍu saṃñi nā drravyi 7

11 MS. has ttivatriśānu with first i erased. Leumann ttāvatriśānu.

6By means of *mantras*, the Brahmin Udrākṣa conjured up various forms. Fol. 193
 They made all their acts appear: 'By these I will defeat Śāriputra.' 7Like-
 wise, the Elder by his *ṛddhis* conjured up many forms. These appeared
 only through *parikalpa*. To the fool everything seemed truly. 8Māra
 conjures up a Buddha-form and a *saṅghārāma*, a park, Ānanda and
 Vajrapāṇi. Upagupta saw him in *vikalpa*. 9Upagupta conjures up a
 Rākṣasa. He conjured up a dead Yakṣa. By day he conjures up night.
 By this expedient, he rescued a Brahmin. 10Then he conjured up dark
 night in the middle of the day. He completely rescued from all woes
 Keśavadāsa. He conjured up Manoharā, men. 11Brahmā conjured up
 thirty-two Brahma-gods in a group. To the *trāyastriṃśa*-gods (and) to
 Brahmā they seemed (to exist). They appeared only through *vikalpa*.
 12The elephant Airāvaṇa conjured up thirty-two heads, tusks, six lotus-
 beds on each, lotus-goddesses on the lotuses.* 13Utpalavarṇā conjured
 up the seven jewels, regal display. Another Elder conjured up actors.
 When slain, he conjured them all up. 14These were *parikalpas* without
vipāka, since they all appeared and seemed (to exist, but) there was no
 material object, no *bhāva* there at all. They all appeared to the ignorant.

15These, on the other hand, are *parikalpas* which are *parikalpas* and
 no one else perceives them. One thinks of the Buddha in his mind: he
 begins to see Buddhas. 16One meditates continually on offensive things:
 he sees many skeletons. This is merely one's own false *vikalpa*. There is
 no other thing there. 17Some meditate on the *aphkṛtsna*, the *tejaskṛtsna*,
 the *nīlakṛtsna*. This is merely *vikalpa* by the mind. In this way, they are
saṃjñās, not material objects.

* Cf. 14. 92-4.

- Fol. 194^r 18 *ša vā parikalpa cu hārā kṣa—māte u ne ju hāmāte ne nā—*
ju ku nai vīvātā u nai a—ysmya śśau nūhā štā ttrṣṇā 18
 19 *kho ju dukhāte nyanau kei'tā o ttarrai ūtco puvāvo*
o bināsai hve' khāysu o maraṇi ysāṣṭāye hvā'ndā
 20 *o cu vipākaja samñā . ttuo yā ne yuḍu yindā ha—*
māstu tcabriyyo u'vyau vi—kalpa cvī ne vīvāgā ni saittā
 21 *cīyā uī' harbiśśe śśau nūhu ttīyā daiyā cu kei'tā kho rru*
hūñā indriya nvāta uī' haṃgriye bihīyu . 21
 22 *cu rro vā hvā'ndā avipākā ne samu samñe jsa gviḍe .*
vikalpāte ṣṭānā haṃdarā—ṇu karī ṣārā ne daiyā 22
 23 *vikalpā jsa pharu hāra dyā—re cvī ni śśāra saindā dukha-m jsa*
vivātā trāmā vikalpe nai vikalpetu aña yīndi 23

- Fol. 194^v 24 *ośi parikalpā nariya pharu ttiryaśūniya priya*
śśīrye parikalpā hvā'ndā gya—sta vipākaja-parikalpa 4
 25 *aysmūna śśāra hāra biśśā aysmūna vātcu cu dīra .*
ttye aysmuī śśārye u dīrā śśārai hāra saindi u dīra 5
 26 *ātāśa-samñāo kā'tindā samu ni ātāśi ni rūva*
haṃtsa-vivāta ṣa samñā ārūva-dātā ye hīsti 6
 27 *ttāna nā vara rūvi pracā—ri cu nai vāta kā'mata rūvā*
viñāni kāṣṭe asaṃñi samñā ṣṣai rūvi nīstā . II 27
 28 *haṃtsa-ālambani jāni ttāna rūva-dātā vivātā*
ceri vasute jānā aysmū—na tterā vasute rūvina ditte
 29 *raysā busā briyā oysā amanāvi āstani dharma*
jāno parikalpa panaṣṭa ttāna rūva-dātā ne hīstā 9

23 For vikalpetu, MS. has vikalpe with tu added below according to Leumann.
 Only the omission mark after lpe is visible in the facsimile volume.

18 This is *parikalpa*: when a thing pleases. And there is no appropriation at all when one has no *vipāka* and one is not for a moment thirsty in one's mind, 19 just as one distressed thinks about treasure or one thirsty about cool water or a hungry man about food or the death of a hated man 20 or when one cannot change the *saṃjñā* due to *vipāka*. It is *vikalpa* due to scattered senses that what is not one's *vipāka* does not appear. 21 When the senses are together at one moment, then he sees what he thinks upon, just as in a dream when the *indriyas* are subdued, the senses especially collected. 22 Yet a man's non-*vipāka* also is revealed not only by *saṃjñā*: it is the *vikalpita* of others. He does not see it at all. 23 Through *vikalpa* many things appear which do not seem good to one. Thereby are woes, *vipāka*. Such are *vikalpas*. One does not make otherwise one's *vikalpita*. 24 Those in hell, many animals, Pretas are of evil *parikalpa*. Men are of good *parikalpa*. The gods have *parikalpas* due to *vipāka*.

25 All things are good according to the mind. Further, it is according to the mind what are bad. To this mind, good and bad, things seem good and bad. 26 They meditate on the *saṃjñā* of space: there is only space for them, not forms. This *saṃjñā* is connected with *vipāka*: one comes to the *Ārūpyadhātu*. 27 Therefore is there no manifestation of form there: because one has had no meditation on form. The *vijñāna* has meditated without *saṃjñā*. It has not even the *saṃjñā* of form. 28 *Dhyāna* requires a sense-object. Therefore the *vipāka* of the *Rūpadhātu* appears as pure with regard to form as *dhyāna* appears pure with regard to the mind. 29 Taste, smell, love, anger—an unpleasant beginning—are *dharma*s. In meditation, *parikalpa* has disappeared. Therefore one does not come to the *Rūpadhātu*.

Fol. 195^r 30 paḍā kāma-dātā gyasta kṣīra u paranārmāta nāma
kāma-guṇa paṃjsa nārmānindi varāṣāre śujiye 30
31 hamatā nārmānandā nārmātā ja—stā cu suha māsta gyastūṇa
nai ttuvare hota kho vivātā hāvya saṃñā ni dravyi . 31
32 cu ttuṣāta yāma ttāvatrīsa hāvāṇe saṃñe jsa dyāre
drrai padya khāysu varāṣāri hāvye saṃñe vivātā 32
33 āṣṣei'nā hātenai śśiyā hamā hamau tcamāña hvarīndi
hāvī parikalpa-vipākā drrai padya ggūnāna saittā 34
34 gyastūṇi tcei'maṇi gyastānu ni biśśā nandanu daindā cai
vātcu daindā handāri ni biśśā hā tranda hāmāre 5
35 ni ju ye citrarahu . ni pārūṣaku ne ye nanda—
nu kālste gyastānu aysmya vipākā samu nā aysmya saittā

Fol. 195^v 36 ce ne vipākā tteye ne saittā . cu aysmūna ne dravyi .
banhyānu bendā prahoṇe liamo bīnāña gyaṃāne 6
37 tteye aysmuī hāvī vipākā cu samu aysmūna diyāri
kho ye hūṇa daiyā cu nīsti ttāna padimākā ni nāstā 7
38 hauda gyastānu gyasta-varṇa kho parikalpāte ttrāmā
avacchoda tsīndi ttaura vaṣṭa vrraṇī nāstā cu bettā . 8
39 ttāna cu samu saṃñe jsa gyasta hāvī parikalpā ne dravyi
saṃantamukha-parivartto balysā vāstarna arthā nijsaṣṭe
40 catāmahārāya-būma gyasta-bhūma yakṣa-vimāna
nīstā ggarā sūttro tta hvīnde ku va yakṣa-bhavana ne āro
41 ttānu parikalpe vipākā ttāna ju mā kīro ni tsīndi
kho ju hūṇa saitto ditte kho ye cā'ya-nārmātu daiyā

Fol. 195^v 30 First is the Kāmadhātu: the divine realms and those called Parinirmittas. They conjure up the five *kāmaguṇas*, experience them one by one.³¹ The (Pari)nirmitta-gods conjure up for themselves the great divine pleasures. One has no power besides *vipāka*, one's own *saṃjñā*. There is no material object.³² When the Tuṣitas, Yāmas, Trāyastriṃśas appear through their own *saṃjñā*, they experience food in three ways. It is the *vipāka* of their own *saṃjñā*.³³ Blue, red, white is the same goblet from which they drink: the *vipāka* of their own *parikalpa* appears in three ways according to the colour.³⁴ Divine are the eyes of the gods, (yet) not all see Nandana. Further, those others who see it have not all been able to enter it.³⁵ One has indeed not planted Caitraratha, nor Pārūṣaka, nor has one Nandana. It is *vipāka* in the mind of the gods: it merely appears for them in the mind.³⁶ For him who has no *vipāka* it does not appear. What (appear) through the mind are not material objects: the garments on trees, goblets, lutes, ointments.³⁷ The things which appear by the mind alone are the *vipāka* of that mind, just as in a dream one sees what does not exist. Therefore there is no creator of them.³⁸ Seven are the divine classes of gods. They are such as is falsely assumed. Unhindered they go through walls. He has no wound which he laments,³⁹ because the gods (exist) only through *saṃjñā*. They are one's own *parikalpa*, not material objects. In the *Samantamukhaparivarta*,* the Buddha has shown the meaning of it in detail.⁴⁰ (There) are dwellings of the Caturmahārājas, dwellings of the gods, palaces of the Yakṣas. There is no mountain—so it is stated in the *sūtra*—so that there are no palaces of the Yakṣas.⁴¹ Their *parikalpas* are *vipāka*. Therefore they have no effect on us. (They) are as what seems (to exist) or appears in a dream, (or) as one sees what has been conjured up by magic power.

* The *Samantamukhaparivarta* that constitutes the 24th chapter of the *Saddharmapuṇḍarikasūtra* (text ed. U. Wogihara and C. Tsuchida, Tokyo, 1958, pp. 362-74; tr. by H. Kern in *SBE* xxi, Oxford, 1909, pp. 406-18) does not contain anything relevant to this passage.

- Fol. 196^r 42 haudātā ysāre ggūtra ttirya—śśūnya samu gyaḍine satva
 hodātā ysāre padya . aysmuī samu auśa vikalpa
 43 aysmū ni pīḍe gyaḍina vāpākā nā haṃggā vicitrā
 saṃñe jsa nu pharu dukha . saindā vāna ātmā jīvāte satvā
 44 prriya samu hisā vāvātā śā hāvi aysmū auśā
 prrattyakṣā sūtru kho hvīnde hārā ju varā haṇdari nāstā 4
 45 cī bināsīndi bāhiyā ko khāysu byehā paḍistā
 dya ka samu saṃñā ne itā ce hā dau thūste ce daunde 5 .
 46 cī tcalco ggāṃgye samudri o tcalco sāddhā baysāre
 kṣāru vajsā're paḍiyu o ye ddau daindā cu ūtca 6
 47 ce ttu ūtco kṣāri padande kye vā dau samu śa vikalpa
 kho aysmya crrāmā vipākā ttrāmu viñānā haṃggaltte 7

- Fol. 196^v 48 cu śā kṣārā samu parika—lpa parikalpa ūtca ne ūtca
 kau ūtca ttatvatā āya . nai priyā kṣāri vajsīṣḍe 8
 49 dai vātca ttatvatu āya . ttā kave sūjsīru samudru .
 hārā ju karā ttatvatā nīstā samu saṃñā haṃtsa-vivāta 9
 50 paṃjsa se pūra ysanīmā biśśā ni vā hamatā hvarīmi
 dāte tcohorā priya-saṃr—ddhā hivi vivātu hvaḍāndi 50
 51 indā vā priya cī ūtco hārṣṭāyā viri ne daindi .
 ūtco parikalpāte priyā vipākaja rrījāte saṃñā 51
 52 samu saṃñā-mātrā ūtca dai saṃñā-mātrai kṣāri .
 biśśā saṃñā-mātra u parika—lpa mahārbhūta adravya 52
 53 kho rro hūñā daindi mahārbhū—ta mahārbhūta vikāri .
 kho rro nirmātā mahārbhūta mahārbhūta vikāri . 53

42The seventy thousand animal *gotras* are just senseless beings, in Fol. 196
 seventy thousand ways just the mind's evil *vikalpas*. 43Their mind is
 filled with ignorance. Their *vipāka* is altogether varied. Through *saṃjñā*
 many woes appear to them. The being is without self, life. 44Pretas are
 the *vikalpa* merely of greed. 'This is one's own evil mind', as is clearly
 stated in the *sūtra*. There is no other thing there. 45When they are
 extremely hungry, if one would get food, it catches fire. If it were not
 merely *saṃjñā* that was seen, who kindles the fire, who blew it? 46When
 they go to the bank of the Gaṅgā, of the sea, or to the bank of the Sindhu,
 they behold burnt lye or see the water as fire. 47Who made this water
 lye or who fire? This is merely *vikalpa*. *Vijñāna* results according to the
vipāka in the mind. 48This lye is mere *parikalpa*. It is *parikalpa* (that)
 it is water (or) not water. If indeed it were really water, the Preta would
 not see it as lye. 49Further, (if) it were really fire, the fish would burn in
 the ocean. No thing does indeed really exist. It is only *saṃjñā* connected
 with *vipāka*. 50'I produce five hundred sons: I eat them all myself.'
 The four *saṃjñā* of Pretas are seen: they have eaten their own
vipāka. 51There are, on the other hand, Pretas who do not in fact see
 the water. The Preta falsely assumes the water: it is the *saṃjñā* due to
vipāka that excels. 52The water is merely *saṃjñā* alone, fire *saṃjñā* alone,
 lye. All are *saṃjñā* alone and *parikalpas*. The great elements are non-
 material. 53When they see the great elements in a dream, the great
 elements are a deception. When the great elements are created magically,
 the great elements are a deception.

- Fol. 197^r 54 ttāna gyasta o vā būta . kho ye hvaṃ'du daiyā ne dyāmā
 añārāmā nā saṃñe vipākā cu nā mahārbūta vikalpā 4
 55 karma-vivātāna hva'ndi o gyasta priyo bhūta .
 ttrāmu samu daindi mahārbhū—ta hāvyā ttīyī daiyā 5
 56 ttārāṇu aysmū ttrṣṇā cu mā parikalpāte rūvā
 o ttaura ttīnu ni tsindā biśse nuva'ysāre vikalpe 6
 57 ku aysmū vasute vasuṣṭi biśśā mahārbūta vikalpā .
 ttāna divya-cakṣū daiyā dārsṣa ggare gyasta u būta 7
 58 narya śama-dūta u birgga śvānā rrūvāsa u ṣṣundā
 samu nariyānu vika—lpā vivātā aysmuī trāmā .
 59 kau satva āru ttā śama-dūta pandisindā mārāre
 pā-iṇ nā sūjsindī patindā ṣṣundānu pārrā byūvā're 9

- Fol. 197^v 60 ttr-śśūla kāḍare hālštā . bādāra ātaṇa u cakrā
 samu hiviñe saṃñe jsa saindā ce nā padīmākā ka dravyi 60
 61 asāpattrā-vani kho rrustā kho vā vara kāḍare hārsta
 kṣāra-natā kaṃggate iyā o ayo-śśāmbala kilste 62
 62 bāta varata nuṣṭhura tsī—ndā saṃggāttā ka dravyi iyā
 asāpatra cūde ni ṣāñīndi ku na-ro hīstā nariyā 63
 63 dī kuṃbiye dau ni buysairu diśe vīri ṣṣundā kṣāvīru .
 puṣṣo harśāñi pyaure puro—rīru kau va arthāna vīro .
 64 samu hāviñe saṃñe jsa sai—ttā vivātā aysmuī ośi
 kho rru hvate sūtruvo' balysā nari parikalpā abhūttā 5
 65 māsta ggare kuṃbiye māstā bajsavāra māstā bajsīhā
 samu hāvyā saṃñā naritā khvai varāśāñi tta daiyā 6

60 ta in ātaṇa written small below line and scarcely legible.

64 For saittā MS. has saindāttā with ndā crossed out.

For variant to 4. 55-61 see Appendix 1, p. 424.

54 Therefore we do not see gods or Bhūtas as one sees a man: their Fol. 197
saṃjñās, *vipāka*, are different. The great elements for them are *vikalpa*.
 55 According to *karmavipāka*, so only do men or gods, Pretas or Bhūtas
 see the great elements. Then one sees one's own. 56 It is their mind that
 is thirsty when it falsely assumes our forms or they do not go through
 walls. They all stream forth through *vikalpa*. 57 Where the purified mind
 is pure, all the great elements are mere *vikalpa*. Therefore, the divine-
 eyed one sees firm mountains, gods, and Bhūtas; 58 in hell, Yama's
 messengers and wolves, dogs, jackals, and ravens. It is mere *vikalpa*
 about the beings in hell. Such is the *vipāka* of the mind. 59 If there were
 indeed these beings, the messengers of Yama would catch fire, die. Their
 feet would burn; they would fall. The feathers of the ravens would
 blaze up. 60 Tridents, swords, spears, lances, missiles, and discuses
 appear only through their own *saṃjñā*. If they are material objects, who
 was their maker? 61 How did the Asipattravana grow? How did the
 swords grow there, would the lye-river have been dug or the iron cotton-
 trees planted? 62 The winds there become fierce. There would be a
 collision if it were a material object. Why are the *asipattras* not shaken
 down until a hell-dweller comes? 63 Would they not extinguish the fire
 under the pot? The ravens would caw in (all) directions. They would
 remove completely the gleaming clouds if they existed literally. 64 It
 appears only through one's own *saṃjñā*. It is the *vipāka* of an evil mind.
 As indeed the Buddha has stated in the *sūtras*: 'Hell is a *parikalpa* of
 the non-existent.' 65 Great mountains, great pots, pestles, great mortars
 are merely one's own *saṃjñā* of hell. One so sees it as one is to experience
 it.

- Fol. 198^r 66 hvam'dā dṛṣṭitajsa storu hāvyā parikalpa abhāva
hāvāñe parikalpe jsa . valjindū upalambhā nā styūdā .
67 hettu-pracaina abhāvā hettu-pracaina kātī'ndi .
vipāka-saṃñā ni kīrā . kīre vāte basta aysmūna .
68 kāḍe mahārbhūta hāvyāre nā nā citta-mātra bvāre .
haṣṭa parikalpaje jsirje jaḍānu ttatvata saindā 8
69 ṣā rūpa-skandhā vikalpo . tteye vīri vedana saṃñā .
saṃskāra ttrāmu pravarttāndā samu kho hūñā vikalpa 9
70 vīvātā kho ju hve' hūñā hūñā dāte handaru hūnu
ṣāte gyaḍi cu ditte . o saittā o cu ye pyūṣḍe 70
71 gyaḍina ūmāta satva karma-vipāka ni hūna biśśā—
nya daindā abhāva na-ro biysānīndi ne bvāre 71
- Fol. 198^v 72 samu kho hve' ciyā nuvatte vanautai ttaṃdṛṇa saṃñā puṣṣo
haphāḍe hūnāna ttiyā . viññāni trāmi sphande 72
73 daiyā hve' bete jsa hūñā o sandāvātāna daiyā .
būta nājsātā're handara hūna handara karṃyau dyāre 3
74 cu ye brātā jsānye kei'tā ttu ye hūñā buḍḍamu daiyā
kho ye halci daiyā kho i—yā hārju vara ttatvatu nīstā
75 ttrāmu māñandā tṛ-lokā tta vā biśśā bājana-loki
vanuta samu bvāmata biśśi hārṣṭāyā vīri gyaḍina 5
76 vittarkyau haphāḍa uysnaura vikalpyo jsa saindā cu nāstā
dṛṣṭā-parikalpāna hīvyā—re cu parikalpā jsa saittā 6
77 vara ahaṃkāra mamaṃkā—ri ku ṣṭa ju hārṣṭai nīstā tteye i—
ñi karma pravarttāndā hā—viñe saṃñe jsa śūsūñā . 77

66Men are strongly attached to false views. Their own *parikalpas* are Fol. 198
unreal. They are deceived by their own *parikalpa* and their *upalambha*
is firm. 67The unreal is due to *hetu* and *pratyaya*. By means of *hetu* and
pratyaya do they think. Their action is the *saṃjñā* due to *vipāka*. They
are through thought bound to acts. 68They greatly appropriate the great
elements. They do not recognize them as due to *citta* alone. The eight
deceptions due to *parikalpa* seem real to the ignorant. 69The first in
vikalpa is the *rūpaskandha*. After this there is the *vedanā(-skandha)*, the
saṃjñā(-skandha). The *saṃskāras* promote them like the *vikalpas* in a
dream. 70*Vipāka* is as a man in a dream has seen another dream in a
dream. What appears or seems (to exist) or what one hears, this is folly.
71Beings have fallen asleep through folly. Their dreams are *karmavipākas*.
All kinds of unreal things they see. Until they wake up they do not
understand. 72They are just like a man who, when he lies down (and)
his *saṃjñā* becomes inactive through weariness, is then utterly dis-
tracted by a dream. So does *viññāna* agitate. 73A man sees in a dream
because of wind, or he sees because of a *saṃnipāta*. The Bhūtas show
some dreams. Others appear because of *karmas*. 74One mostly sees in a
dream that which one thinks while awake, as one sees anything, as it
would be. There is not really an object there. 75Like this is the Triloka.
Such is the whole Bhājanaloka. All understanding has merely in reality
become inactive because of ignorance. 76Beings are distracted by
vitarkas. Through *vikalpas*, (things) appear which do not exist. Through
parikalpa of belief, they appropriate what appears through *parikalpa*.
77*Ahaṃkāra*, *mamaṃkāra* are there where nothing really exists. On
that account do they promote empty *karmas* through their own *saṃjñā*.

- Fol. 199^r 78 avaysāndi samñaji karmi abustañi ysamthi nijsaṣḍe
 hamtsa-vivātā hāmāte samñā haṇdaru ysamthi uysnori 1
 79 ttā hāra ākṣūtā vajsāṣḍe ce karā hārṣṭāyā nā indā
 kho rro brātā jsānye kāṣṭā tte praci hūñā ttu daiyā 9
 80 ṣāṣa vipākagya samñā ṣāra parikalpaja samñā
 ttāna samñā-mātrai lovi hārju vara arthina nāṣṭā .
 81 viñānā trāmī sphande pabastaucchedī niṣṭā .
 tte iñi samñe pravartti—ndi cu buro uaiṣṣa cu hūñā 1
 82 kho hūñā ttatvatā niṣṭā . cu buro hāra dyāre cu saindā
 tta ju uaiṣṣa ttatvata niṣṭā hūñā māñanda bvāñā 82
 83 ttū nijsaḍu hajvi nuvaṣṭā—ñu cu mara jsīḍa uysnora
 haviñe parikalpe jsa . samtsera cu ni ṣā seittā cu niṣṭi

- Fol. 199^v 84 śsakkrā āstanna cu gyasta . atā mulysda-jsera kātā'ñā
 hāvyā parikalpa jaḍīna ku ṣṭa ttedāre storu bitanda .
 85 narya samu syāmata kūra kho rru gyasta jsīḍa suhyau jsa
 ttrāmu ttārāṇu hāvyā sam—ñā dukha daindā vicitra . 5
 86 o cu jaḍa priya ce ūtco handārā priya ne daindā
 ce vā dai saittā kye kṣārā haviñe parikalpe jsa jsīḍa
 87 ttāṣai parikalpā ttāryaṣūni ni varā arthā nā dravyā
 karma-parikalpu varāṣā—re mulysda-jsera bihīyu 7
 88 drṣṭā-parikalpāna ātma samñā-parikalpāna rūva
 karma-parikalpāna hvā'ndā—nu cu dukha harbiṣṣa jsīrja . 8
 89 ce buro samtsera jaḍīna hiviñe parikalpe jsa jsīḍa
 kāḍai hā mulysdā upevā—ñā hajvi hvā'ndā hamamgga 9

78Unrecognized, his *karma* due to *saṃjñā* shows him things unperceived in birth. *Samjñā* associated with *vipāka* arises in another birth of the being. 79He begins to see those things which do not really exist at all, just as, when he has thought while awake, for this reason he sees this in a dream. 80The latter is *saṃjñā* due to *vipāka*, the former *saṃjñā* due to *parikalpa*. Therefore is the world *saṃjñā* alone. A thing does not literally exist. 81*Vijñāna* agitates thus. There is no permanence or destruction. On that account, they encourage *saṃjñās*, whatever (they have) while awake, whatever in a dream. 82Just as whatever things appear do not really exist in a dream, so whatever appear while awake do not really exist. They should be understood as resembling a dream. 83In this way should a wise man investigate, because beings have been deceived here in *samsāra* through their own *parikalpa*, since that appears to them which does not exist. 84The gods, Śakra, etc., are to be considered greatly to be pitied. They have their own *parikalpas* through ignorance, whereby they are very greatly perplexed. 85In hell, there is merely a false appearance, just as the gods too have been deceived by pleasures. Such is their own *saṃjñā*: they see various woes. 86Or as far as the ignorant Pretas are concerned, some see water, other Pretas do not see it. To some it appears as fire, to some as lye. They have been deceived by their own *parikalpa*. 87Empty is the *parikalpa* of an animal. There is nothing there, no material object. Extremely pitiable, they experience *karmaparikalpa*. 88The self due to the *parikalpa* of belief, forms due to the *parikalpa* of *saṃjñā*, the woes of men due to *karmaparikalpa* are all deception. 89Whatever men have been deceived in *samsāra* through ignorance by their own *parikalpa*, a wise man should have great, impartial compassion for him.

- Fol. 200^r 90 kăḍe māsṭe mulṣde jsa ttīyā biśśā āvunāṇa tta kā'ṇu
 kho ju ṣā saṇi ko va jaḍina ttāte biysānāru uysnora 90
 91 ne ne buḍaru ku ju suhā ni—stā nā vā dukha hūṇa diyāru
 o paṭalā tcei'māṇa thīsā . nā ne ttāmārā deindā gyaḍina 1
 92 jaḍinai paṭalā uysnori dātīmgye tcei'māṇa kaṣṭe .
 tṭye paṭali skandha u dhāttu āyattana ttāmāra jaḍina
 93 balysūstā haṇdarā nāstā tṭye kāsā aṃjani trāmā
 ni vā saṃtsera biysāṇā—kā ce hūsindi gyaḍina 93
 94 kăḍe bodhi-cittā utārā ggambhīri māsṭa aggaṃjsi . va—
 ri ṣṭānā ttīyā upevāṇi māsṭe mulṣde jsa ārstā . 94
 95 ṣāṣa parikalpa tta kā'ṇu ce biśśā parikalpā buysaitā
 samu kho dai cīyā pasūste dai maṃco jsāni paṭhaiyā 5

- Fol. 200^v 96 o kho kăḍe rrīmajsi thauni kṣārā biśśā haysṇāte rrīma
 narāmāte hamatā tta kūre ttāteṇe parikalpi jsa jsīrgye 1
 97 kho ju cirau ttina ye vajsāṣḍe tta ye hamatu cārau vajsāṣḍe
 ttrāmu parikalpe paysendā ttāteṇe parikalpi jsa ṣṣuṇe .
 98 tta ttuto parikalpo paysendā hūni māṇanda marice yā—
 va balysūstā kho māya samu chāya-nālai ggeiste 8
 99 anau ggūnānu anau drravyā ni vara jīṅga hārāṇu
 hāmāmata hārṣṭai niṣṭi ne vā paṣṭāmata hīskya 9
 100 samu kho purra āyāte ū—ca o kho tcari āyāṇa dātte
 ttrāmu mara rūvāna balysa vinau viṇāṇa diyāre 100
 101 āyoṣṭa āphīḍa ūtca ne vara purre āyāte chā—
 ya ttrāmu āyoṣṭa vikalpa klaiṣyau jsa balysā ne daiyā 1

90 Then one should bless all with very great compassion. One should so think as this expedient: Fol. 200

'Would that these beings might wake up from their ignorance. 91 May they be no longer where there is no pleasure. May woes not appear in a dream or a cataract spread over the eye. May they not behold darkness through ignorance.'

92 The cataract of ignorance has fallen upon the being's Dharma-eyes. His cataract is the *skandhas* and *dhātus*, the *āyatana*s. His blindness is due to ignorance. 93 *Bodhi*—there is no other such remedy for his cataract. There is no (other) awakener in *saṃsāra* for those who sleep through ignorance. 94 *Bodhicitta* is very noble, profound, great, flawless. Then it is to be produced at once full of great compassion.

95 Even this is a *parikalpa*—so one should think—which extinguishes all *parikalpas*, just as when a fire flares up, it burns up the very fire-grate, 96 or as when lye cleans all the dirt on a very dirty garment, it dissolves itself. So the deceptions due to this *parikalpa* are false. 97 As one so sees the lamp itself by that lamp by which one sees, so by this *parikalpa* one recognizes the *parikalpas* as empty. 98 So does he recognize this *parikalpa*: it is like a dream, a mirage. Until *bodhi*, it is like a magic illusion. A mere shadow-play is being performed. 99 It is without characteristics, without material substance. There is no disappearance of things there. There is no arising really nor even setting out, arrival. 100 Just as the moon is reflected in water, or as a face appears in a mirror, so in form without *viññāna* the Buddhas appear here. 101 (If) the water is troubled, disturbed, the moon's image is not reflected in it. So (if) *vikalpa* is troubled by *kleśas*, one does not see the Buddha.

- Fol. 201^r 102 vānau parikalpā jsa kīre mūra candāvanā yīndā vi—
 nau parikalpā jsa balysā biysāñāte satva jaḍina 2
 103 cu mā ṣa parikalpa . prravarttātātā kho viñāni
 haṃggālstā haṃtsa-vīpākaja tcamna ttathāggatta-ggarbhi vasuṣṭi 3
 104 ku buro tto halcā pravartti—yā cu saṃkalpaja klaiṣa ttā va—
 ra ūvāṣu ne byehindā tti—ñi jsa balysa dyāre 104
 105 sarvaṃñi hastamā śśāstāri cu saṃkalpaje dṛṣṭā haṃtsa—
 vivāte uysnorāṇu cu viñānaje saṃñe . 105
 106 tcamāna biśśā hīyā basta parrāta puṣṣo tcamna ye pa—
 rstā nirvānā hīstā ku nīstā hā-tsūkā o vara-ātā . 106
 107 biśśūnyau dharma-mukhyau jsa ku buru satvāni vikalpa
 kho ju anābhoggāna māstu ātāsi ggaljāte pyaura 107

- Fol. 201^v 108 trāmu ggaljīndā utāru ggambhiru hastamu dātu trā—
 mu hā āṣayu anuvartto samu kho pratāsruta śśuda 8
 109 biśśe nā hīvyauṣce abhāve biśśā nā saṃkalpa abhūta
 biśśā nu viñānu harāṣu ttathāggatta-ggarbho hamamgu 9
 110 biśśu nu ggūchiñi biśśānu sarva-satvānu abhūta .
 hāvī parikalpaju haṃgram—thu saṃtsārīṇau māstu 110
 111 abhāve nā harbiśśe hīvyau—ṣce u parikalpa abhūta
 trāmu saṃttāñi uysgunī—ndā kho ṣṣava byūstā uysnori 11
 112 crrāmā sañi tcamna tṛ-adhva ttrāyāndā balysa uysnora
 ttāna sañina tta aysu . parrīju ku buro ātāsi uysnora
 113 kāḍai avuva'stā hāmāñu cu mara dukha klaiṣa saṃtsera
 kho ju brātā karā ne pvai'ttā cu dukha dāte hūñi narīya 3

108 a in anuvartto is added small below line.

102 Without *parikalpa* does the Cintāmaṇimudrā perform its acts. With- Fol. 201
 out *parikalpa* does the Buddha awaken beings from ignorance. 103 This
parikalpa of mine has effected that *viñāna*, associated with *vīpāka*,
 resulted by which the *tathāgatagarbha* becomes pure. 104 Wherever
 it should thus promote *kleśas* due to *saṃkalpa*, they do not obtain an
 opportunity there. Because of that, Buddhas appear. 105 The best all-
 knowing teacher is he through whom, whatever the beliefs of beings
 due to *saṃkalpa*, connected with *vīpāka*, whatever their *saṃjñās* due to
viñāna, 106 all those tied up, bound, have escaped utterly; through whom
 one escapes, comes to Nirvāṇa, where there is neither one coming hence
 or one having gone there. 107 As without effort a cloud thunders loudly
 in the sky, so with all kinds of *Dharmamukhas*, whatever the *vikalpas* of
 beings, 108 they thunder the noble, deep, best Law. So may I conform in
 mind as a pure echo. 109 All their appropriations are unreal, all their
saṃkalpas non-existent. May I direct all their *viñānas* equally to the
tathāgatagarbha. 110 May I deliver them altogether, the unreal things of
 all beings, the great bondage of *samsāra* due to their own *parikalpa*.
 111 They reveal all their unreal appropriations and non-existent *parikalpas*
 in *saṃtāna* as night becomes dawn for a being. 112 Whatever the
 expedient by which the Buddhas of the three times rescue beings, by
 that expedient may I so deliver beings wherever there is space. 113 One
 should be very fearless with regard to the woes, the *kleśas* here in
samsāra, just as one awake fears not at all the woes of hell that he has
 seen in a dream.

- Fol. 202^r 114 cvī ye haṃbā'like yaṇāte o yā vā pvā'nāte hūña .
 kho ju tte haṃbālke ne kei'tā o pva'ṇa cīyā biysendā 4
 115 ttrāmu māñamdu ce saña mulysdā hajvattete jsa ārsta
 avāyā ju karā nā pvaī'—ttā cu vara dukha cu ye vā ysaiye
 116 cu ye ysāḍā hāmāte cu mīḍe cu ye gvaysdā ysāṣṭāna
 haṃtsa hūni māñanda pa—ysāñāña samu vikalpa jaḍānu
 117 klaiśa kho ye nuṣṭhura hūña ājiviṣa daiyā drutāta
 ce ttārā jaḍā cīyā biyse—ndi ttiñe biśse jsa ttiyā patisā
 118 trāmu māñamdu ce karmānu u klaiśānu puva'stā marī pu—
 ṣṣo śrāvaka-yānu hū—sandā ṣṭānye kūśi . 118
 119 ni ju kicau hamatā biyse—ndā ni handaru yīndā biysāṃdu
 ttāna bodhi-cittā utārā ggāmbhīrā māstā aggaṃjsā 19

- Fol. 202^v 120 ṣāte kicau hamatā bāyse—ndi ṣā ru handara yīndā biysā—
 ndu ttāna bodhi-cittā upevāñi māste mulśde jsa ārstā 120 II
 1 Siddham biśse nā abitanda pyuvī'ru puṣṣo paśśāta handare
 kāṣce cū haphāryau gguva' nyūta ttā puṣṣo thaṃjīro punūka 1
 2 cū bāratā pyūṣṭu kye arthā samu ttaṃdya paṃjsa naḍaune
 hīśṣāḍai pūra kaṃsa-dāysna biśśā śśūra jsatāndā . 2
 3 ttā vā biśśā vyāysā riṣa—yā nāte kālśa-sundhare
 biśā hvanaino āhau haṃ—baste tcamna lova bitanda 3
 4 rāmā daśagrīvi sīysau nā—te laṃggā kīnṭhai bāste tteyē kāḍā—
 na jīvātu rruste . rāmāyaṇā ttandī arthi .
 5 valmiki rāṣayī haṃba—ste haṃtsa drūgyau hāḍe
 cvī lovi mānya pyūṣṭe samu haṃdara-ysaṃthva karma 5

114 If one performs terrible deeds to one or terrifies one in a dream, just as one does not think about these terrible deeds or frights when one wakes up, 115 similarly one who has expedients, compassion full of wisdom, is not at all afraid of Apāya, the woes here when one is born, 116 when one becomes old, when one dies, when one is separated (or) with an enemy. One should recognize them as resembling a dream, as merely the *vikalpas* of the ignorant. 117 *Kleśas* are such as when one sees violent, fierce serpents in a dream; who is so foolish that when he wakes up he would flee from that house? 118 Like this is one who, afraid of *karmas* and *kleśas*, being asleep, would seek the Śrāvakayāna here. 119 He does not himself wake up completely; he cannot wake up another. Therefore is *bodhicitta* noble, profound, great, flawless: 120 it wakes up completely itself, and it can wake others up. Therefore, *bodhicitta*, full of great compassion, should be produced.

CHAPTER 5

This chapter consists of 114 lines, all extant, from fol. 202^v2 to fol. 211^v.

The story. In the city of Kapilavastu there was great joy when the news arrived that the Buddha Śākyamuni was returning to the city of his birth. King Śuddhodana in particular was greatly excited. He dressed splendidly and with a retinue of Śākyas went out of the city to meet his son. He greeted him affectionately and asked him for instruction in the Law. The Buddha explained how all things do not exist but are due merely to imagination. The king was pleased with this teaching (5. 86) and the Śākyas honoured the Buddha. The Buddha agreed to stay three months in Kapilavastu (5. 95). All kinds of portents occurred as the Buddha entered the city. Gopikā brought the Buddha's son Rāhula to him. Many Śākyas renounced the world. At the end of three months the Buddha departed (5. 111).

At the end the author invokes a blessing for the land of Khotan.

¹Success. Unperplexed may you all hear us. Give up utterly other anxieties. Inasmuch as your ears are accustomed to distractions strain them utterly to a point.

²What you have heard in the (*Mahā*)*bhārata*, whose contents are only so much as the five heroes—a kinsman's sons with Kāṃsadāsa slew all the brave men—³the Ṛṣi Vyāsa, the servant of Kāśasundarī, took all these. He composed a narrative of tales by which people became perplexed.

⁴Daśagrīva took Rāma's Sītā. He led her to the city of Laṅkā. On account of this, he lost his life. Such are the contents of the *Rāmāyaṇa*.

⁵The Ṛṣi Vālmiki composed it, but with lies. If people hear him with respect, these are merely the *karmas* of other births.

Fol. 203^r 6 ttū nājsaḍu rrasā haphāra tcamāna gguva' lovi pātaunda .
 balysānu hvano paśśāndā kūre dṣṭiyate nāndā . 6
 7 ttānu aysu haṃjse' hviye balysānu hastamu dātu
 kye kāḍāna hatāro hama—tā balysi hivi uysgrute tcārma
 8 tte bendi hiviāna āstaina hiviñe hūñe jsa pīde .
 balysānu hvano aggaṃjsu ttānai uhu mānya pyuvi'ru 8
 9 nātātā puṣṣo parstā dukhyau jsa nitatā biśśā klaiśa jyāre
 ttānai ttārā balysā dukhyau jsa pharu kūysde jsei'nu vāte hatāro
 10 ttrāmu kūśāni hajvi hvā'ndi śā balysāni salāvi .
 kho ju aruvo' kūśātā ā—chānai ce biśśā āchā jindā 10
 11 ttāna ggumerāñāte klaiśino bei' nei'ta-yīru nā yīndā
 māste dajā māñāte ttādetu harbiśśu jindo gyaḍiju 11

Fol. 203^v 12 prratyakṣu jsāna dāyāre ce ne dātā mānya pvā're .
 trāmu śśāru dīru ne bvāre kho ye ttiryaśūnya daiyā 12
 13 ttāna sīruṣṭana āna haṃgriyyo uvyau' pyuvīru .
 śi hvi'yā ysamthu sārā mā—stā ce ttārā duṣkarā hvīnde 13
 14 kho rro kāṇa-kachavo hva—te balysā hvi'yā ūtamo ysam—
 thā kāḍe asottāñā kyai tta jāndā kho jaḍā haṃdru huysīrru
 15 kye vā pyūṣṭāndā ne hāḍe paramārthu ttatvatu rraṣṭu
 saṃskṛta nā pyūṣṭa padaṃgya ṣṣai ttā mara avarrāta tsīndā .
 16 trāmu māñāṃdu kho hvā'ndā haṃbūtā haṃbaḍā ysūna
 cvī ye ālīva nitcana i—ndā samvī ttaṃdu hamārgya 6
 17 kye hori pyūṣṭe padaṃgyo o śīli lovi jāni
 mulśa buru dukhyau bitsāṃgya pātcu dukha bera samptsera 17

12 cf. 23. 13: prratyakṣu jsāna dāyāre kye nā dātu mānya pyuvā're samu nā ditu vīri u
 rūvu ttāryaśśūnyau jsa viśśeṣā.

For variant to 5. 12-27 see Appendix 1, p. 425.

For a Late Khotanese version of 5. 15-18 see Appendix 2, p. 440.

6In this way, there are empty distractions, by which people's ears are darkened. They have given up the Buddhas' teaching, have taken up false views. 7Therefore I intend to declare to you the best Buddha-Law, on account of which the Buddha once of his own accord tore off his own skin.* 8On it, with his own bone, with his own blood, he wrote the flawless Buddha-doctrine. Therefore may you listen to it with respect.

9Surely one will wholly escape from woes. Surely all *klesas* will cease. Therefore, because of so many woes did the Buddha once quickly seek it. 10This Buddha-teaching is so to be sought by a wise man as a sick man seeks medicine that will destroy all his illnesses. 11By it he removes the poison of *klesā*. It does the work of nectar for them. It resembles a great flame. May it destroy all the darkness of ignorance!

12Those who do not listen to the Law with respect appear clearly. Just as one sees animals, so they do not perceive good, evil. 13Therefore, contented, with senses collected, may you listen.

This human existence is a great treasure, which is said to be such a great marvel 14as the Buddha has said in the parable of human existence about the one-eyed tortoise. He is greatly to be despised who destroys it as a fool a cloth embroidered with pure gold. 15But those who have heard it, yet not in fact the true *paramārtha*—they have heard about the conditioned state—even these are unsaved here. 16Similarly, in the case of a man's fester full of pus, when one puts ointments on it on the outside, there is only so much alleviation of it. 17For one who hears a description of liberality or of *śīla*, of *lokiadhyāna*, for a little while there is escape from woes. Afterwards he must bear woes in *saṃsāra*.

* Cf. 23. 15; *Jātakastava* 18¹⁻² (76-78). Literature ap. Dresden p. 449.

- Fol. 204^r 18 samu kho haṃbūvu bei'ttā . harbiśśī āchai jīye .
 trāmu nairātma-hvanaina uysnori ysamtha jyāre 18
 19 ttānau aysu haṃjse' vaysña paramārthu hvatāno hviye
 cu hvate kāḍe mulśde jsa ba—lysā pirā śśādūtārā rrundā 9
 20 cu śā cu ttaṃdrāmye pirā ttāndrāmā hvāñite pūrā
 ne ne ju vara bitamā tce—ra nātātā śā' hastamā dātā
 21 ttānai abitanda pyuvī'ri tta mā pyūṣṭu kho gyastā balysā
 balysūstu hastamu bustā dhātinau ggei'śśāte cakkru . 21
 22 udbilya-kālsavi āstanna parrāte ttārtha pharāka
 hālsto vā byūtā ku ysātā rrundā śśādūtāni kṣīra . 22
 23 śśāya kāḍā vadṛta u khī—rājā jita ni kṣīra haṃggargga
 ka hā ṣṣuva hārthunu āta haṃbaḍau ātama pūri 23

- Fol. 204^v 24 balysūstu hastamo bustā mara ātā mājya kṣīra .
 ttiñc sīravete jsa māstā ārahau harbiśśu vīrā 4
 25 śśāra-ṣṣūko hviye baysā—re śśāya śśūjīye biśśā—
 lsto tterā ku rre pyūṣṭa u rri—ṇe andivārā harbiśśā kṣīrā
 26 ttāñe sīravete jsa rrundā uī' vibramīndā bihante .
 varī vā ākṣutte bremā kho ju ye vibrāndau daiyā 6
 27 ṣṣai yā na-ro kāṣco vahī—ndi kai sīravātā haṃggālsta
 ysāru vātī vīyai māstā cūḍe muhu yseru paśśāte 7
 28 trāmā naṣṭosāte samttāpi—na cvī uī' vibramātāndā
 kho ju ttavai naṣphanā hva'ndā thatau hā vīra haṃbrauṣṭā 8
 29 ku mā ātā bryandamā pūri na-ro ma puṣṣo paśśāte aysmū—
 na ṣṣai rro aysu byāta hā—mātemā varī vā śśaṃdya pastā .

18 Just as when one treats a fester all pain disappears for one, so through Fol. 204
 the *nairātma*-doctrine births cease for a being.

19 Therefore I intend now to proclaim to you in Khotanese the
paramārtha, which the Buddha out of great compassion told his father,
 King Śuddhodana. 20 Whatever such a great son tells such a great
 father, one should not have any doubt at all about: assuredly, this is the
 best Law. 21 Therefore may you listen to it unperplexed.

So have I heard, how the *deva* Buddha attained best *bodhi*, turned the
 Wheel of the Law. 22 Beginning with Urubilvā-Kāśyapa, he rescued
 many heretics. He returned to where he had been born in the land of
 King Śuddhodana. 23 The Śākyas were very oppressed and troubled.
 Their assemblies in the land had ceased. When the report suddenly
 came: 'Fulfilled are the wishes of your son. 24 He has realized best *bodhi*.
 He has come hore to our land', because of this joy there were great
 gatherings everywhere. 25 The Śākyas ride to one another's house to tell
 the good news, so that the king heard it and the queens, the harem, the
 whole land. 26 Because of this joy, the king's mind is excited. He smiles.
 At once he began to weep just as one sees one who has been excited.
 27 His anxiety does not yet cease although joy has resulted for him. In
 his heart there is great distress: 'Why did he abandon me in distress?'
 28 He was consumed with pain because his mind was excited, just as a
 man's fever will come out, having entered quickly. 29 'Since my beloved
 son has come to me, he does not yet abandon me at all in mind. I too
 have been remembered.' At once he fell upon the ground.

For variant to 5. 12-27 see Appendix 1, p. 425.

a Late Khotanese version of 5. 15-18, 19, 21a, see Appendix 2, p. 440.

- Fol. 205 30 kāmjuvai śśirku usthiyāndā gyasta aysmū vāju .
 bārgyā hā naltso kūṣḍu . kho rro paḍā rrvīya padamgya
 31 aśvī uysmalstu hataiṣṭāndā maulu ysarnno baste .
 myānu vāte kāḍaru lāysgū—rya kāḍe pamā pruhōṇe 31
 32 ttīyā hā naltsute kūṣḍu hāruvai pāsāya hālysa
 uysgusta nā harbāsā kāṣya kho ju byūsā hvā'ndāye benda
 33 āmācu hā haḍu hiṣṭe nuvai hā naltsute kantho .
 karā vātī śśāya pharāka kho ju ttāvatriśa barāre 3
 34 aśśa nu uysmalsta hu-śū—sta hamamgga nu ggāṣo' prahōṇe
 hālṣti pharu pale pharāke rrimthindā pale padamna 34
 35 hamdrauysye dīvate kīnthe śśāyānu piro tsutāndā
 haḍā kāḍe vasute niṣo—ndā ttāmu hā śśāya buḍāndi .

- Fol. 205^v 36 vū *panata gyastyau hamtsa pharu ṣṣamana u bodhisatva
 balysūñā hambāḍa purra dā—sta kye uysdemāte klaiśa 6
 37 mamū rre śśāyyo hamtsa kāḍe duraṇa ṣṭānā vaysga—
 stā trāmu patā balysā pastā—tā kho ju śśakrā gyastyau hamtsa 7
 38 tterī śśāru dīmu vaysānī—ro ku phastāri padamāna
 kho ju saruai kesarā brīra nahyamkyai śśāndā seittā 38
 39 balysi hā bā'yu paśśātā cai kāṣca vīyai mānu
 puṣṣo varī ṣṭāna jātātā hāysa patā balysu vāstāta
 40 ku rre dāte balysu u śśā—ya samu kho sarbaṇḍā urma—
 ysde vaiśramanā śśakrā u bra—hmā tterā jsai pvo' namasīndā .
 41 duṣḍarrau hamatā pachuṣṭā kho ju malayu ggaru vāte khvī—
 yā brīyai spāṣṭe tta kāṣṭe śśuru yuḍai bryandama pūra 41

³⁰The chamberlains kindly lifted him up: 'King, control your mind! Mounted, leave the palace.' Fol. 205

Just as before, his attire was royal. ³¹They gave him a well-groomed horse. He bound on a golden diadem, a sword at his waist. He put on greatly ornamented garments. ³²Then he went out of the palace. The merchants were present, following. All their anxiety was revealed just as day dawns on a man. ³³He sent forth a minister as messenger. He left the city behind him. Like the Trāyastriṃśas, many Śākyas ride in his train. ³⁴Their horses are well groomed, well equipped. Equal are their troop and garments. There are many spears, many banners. The banners flutter in the wind. ³⁵Through the sky, the deities of the city went before the Śākyas. The day was very clear, calm. Then the Śākyas rode off. ³⁶Many ascetics and Bodhisattvas rose up with the gods. The full moon of the Buddha which extinguishes *kleśas* appeared. ³⁷Forth from afar did the king dismount with the Śākyas. He so went before the Buddha as Śakra with the gods. ³⁸You would recognize the fine knot on his forehead when they are tossed about in the wind like a lion's mane. The earth appears to be beaten by it. ³⁹The Buddha sent forth a beam which at once utterly removed all his anxiety, pain, pride. From afar it returned to the Buddha.

⁴⁰When the king and the Śākyas saw the Buddha just like the rising sun, Vaiśravaṇa, Śakra, and Brahmā do homage with their forehead at his feet. ⁴¹His faintheartedness disappears of itself like waves on Mount Malaya. He looked upon him with affection. Thus he thought: 'You have done well, most beloved son,

Fol. 206^r 42 kye thu paśśāte puṣṣo rruštā dātīnau byaudai rrāśu .
 nātātā mamā nasu yañi imu cu bustī hastamu dātu
 43 balysā vaiśramanā tta paste śśāya vā muho vara haīsa
 ttiyā hā śśāya hataište balysi po' biśśā haraysāro 3
 44 balysā vara ttiyā nāta'stā gyastūñi āysanu virā .
 rre yā pā hūdva baña nā—te biśāna nā biśśā rrāšte 4
 45 balysā hā dastu harašte rrumdā tteru vāte vāstāte .
 kṣama muho jsa co aysu ttāma puṣṣo paśśātaimā anārru
 46 hā yā rre uysdāte śśārku brriyai spāšte bihamtte .
 hamtsa-āspātā hāmātemā jāte mā tto viyai balysa 6
 47 ttai śśānā spāśśāte dāru uysānau suhāna paphānde
 ttiyā hamgrautta harbiśśā śśāya u pata balysu vistāta

Fol. 206^v 48 rre jsaunāte ṣṭānye balysu vara dasta amjalu yanda
 nasu mā yana nei'nau pūra cu thu bustī hastamu dātu .
 49 kho ju pyaura sarbāte mātā baysgu berāñāte bāru
 uysdemāte śśandau naṣtaudo ce pāšāre jsa nātauda . 9
 50 trāmu mulysdigyo pyauru sāñā vā sarvaña balysa
 beru dātīnau bāru . buyso mamā harbiśśā klaiśa 50
 51 parrija ma biśyau dukhyau jsa cu mā narya priyuvō' bera
 uysgārnu mā karyo māḍāna co britya pāḍemā balysa 51
 52 ttai hvate balysā se nya tsāṣṭu aysu te hvāñāmā dātu
 kye kāḍāna duṣkara kire drrai asaṃkhiya yāḍaimā 52
 53 pyū' cu uysnorā jaḍina uysānā mañāte samtsera
 ttātā dharma pracai iñā u—ysānā ttatvatu nāstā 53

46 -āspetā altered in MS. to -āspātā.

For a Late Khotanese version of 5. 52, 53-62, see Appendix 2, pp. 440, 442.

42who have utterly given up sovereignty. You have obtained the king- Fol. 206
 dom of the Law. You will today assuredly share with me the best Law
 which you have realized.'

43The Buddha thus ordered Vaiśravaṇa: 'Send the Śākyas hither to
 me.' Then he sent the Śākyas: 'They should all prostrate themselves at
 the Buddha's feet.' 44Then the Buddha sat there on a divine seat. The
 king took both his feet in embrace. He kissed each of them with his
 tongue. 45The Buddha stretched out his hand, put it on the king's fore-
 head: 'Forgive me if I then abandoned you completely though faultless.'

46The king looked up at him kindly, beheld him with affection. He
 smiled. 'I have become possessed of a refuge. Thus has my pain been
 removed by you, Buddha.' 47Lying down thus, he looks up at him for
 a long time. He gladdened himself with the pleasure.

Then all the Śākyas arose and came before the Buddha. 48The king,
 bowed, put his hands in the *añjali*-position before the Buddha: 'Give
 me the portion of nectar, son, since you have realized the best Law.
 49Just as a big cloud rises up, rains rain heavily, cools the scorched earth,
 which has been burnt up by the sun's heat, 50so, all-knowing Buddha,
 make the cloud of your mercy rise up, rain the rain of the Law,
 extinguish all my *klesas*. 51Deliver me from all the woes which I must
 bear in hell among the Pretas. Redeem my effort, gracious One, since
 I have nourished you in affection, Buddha.'

52Thus spoke the Buddha to him: 'Sit down calmly. I will tell you the
 Law, on account of which I have performed marvellous acts for three
asaṃkhyeyas. 53Listen! What is through ignorance considered by a being
 to be the self in *samsāra*, these are *dharma*s due to *pratyaya*. There is
 really no self.

- Fol. 207^r 54 pracyau jsa hāra panamāre pracyau jsa vātcā ni byaure .
 ku ye pracyā rraṣṭu payse—ndā puṣṣo ātma-saṃñā niḥuśdā
 55 ttāna cu karā ātma ne byau—de samu kūra saṃñā jaḍānu
 kye vara hīvyāmata baittā ttāteña āstainya yaṃdru 55
 56 gyaḍīna ṣkauje haṣkaunde . ne ju gyaḍī aysu mā ne ṣkau—
 gye ttū nijsaḍu jsei'ṇu vāte dharma biśśā dvāsu pāṣkala kā'ña
 57 crrāmu tvo ṣkojuvo' ātma hārṣṭāyā ttatvata nāstā
 samu ṣkaugye iñā uysnau—rā hīvyāmata baittā gyaḍīna
 58 ku ye jaḍī jātu yuḍu yī—ndi hīvyāmata harbiśśā ggūstā
 ttrāmu ye biśśā ṣkaugye payse—ndi kho ye cā'ya-nirmātu dai 8
 59 hūnā māñande marīce ttāmārā pratābimbai chāye
 ne ju varata ātma ne satvā ni ju varāśākā hārānu .

- Fol. 207^v 60 cu cā'ya-nārmātu dātte samu ṣa maṃdrāṇu prabhāvā
 trāmu viñānā prabhāvi cu buro ttāte ṣkaugye dyāre 60
 61 samu kho hūsandī uysnaurā hūñā hāra daiyā vācātra
 ni ju hāḍe ttatvatu indā hūsandā hāḍe ne butte 61
 62 trāmu hūsandā gyaḍīna kye hāra vāte aysmū bastā
 cu karā hārṣṭāyā (ne) indā vāna cu samu daindā jaḍīna .
 63 o kho rro vīrā marīca jaḍā ūtca saittā ne butte
 trāmu ttāte saṃñe jsa saindā ysamaśśandā harbiśśā draya 3
 64 kye ttu ūtco kṣimjāte khīṣṭe samu hāvyo kṣijāte saṃñō
 trāmu ttāte viṣṣaya aursa—vīya hiviñe saṃñe jsa saindī
 65 ttāmārā māñanda diyāñā ttāte viṣṣaya bāhya kye kā—
 śā tte ttāmāra saittā jaḍīna bāvāna ju hāḍe nā yindā 5

54 Things arise through *pratyayas*. Then through *pratyayas* they cease to exist. When one rightly understands the *pratyayas*, the *saṃjñā* of self utterly disappears 55 because the self does not really exist. It is merely the false *saṃjñā* of the ignorant, whose appropriation is bound there in this mechanism of bones. 56 The *saṃskāras* are fashioned through ignorance. If there is no ignorance: "I am", there are no *saṃskāras*.

'In this way, all the *dharma*s are easily to be conceived as twelve parts. 57 Just as the self does not really exist in fact among these *saṃskāras*, simply because of *saṃskāra* is the being's appropriation bound through ignorance. 58 When one has been able to remove ignorance, all appropriation disappears. One so recognizes all the *saṃskāras* as one sees what has been conjured up by magic, 59 as resembling a dream, a mirage, partial blindness, an image, a shadow. There is no self there, no being, no experiencer of things. 60 What appears as conjured up by magic is merely (due to) the power of *mantras*. Such is the power of *viññāna*, whatever the *saṃskāras* appear. 61 Just as a sleeping being sees various things in a dream, yet they are not really there, although the sleeper does not realize this, 62 so is one sleeping through ignorance, whose mind is bound to things, which do (not) really exist at all except for those who see them merely through ignorance. 63 Or as a mirage on a plain appears to an ignorant man as water (and) he does not understand, so through *saṃjñā* all these three worlds appear. 64 He who longs to drink this water longs merely for his own *saṃjñā*. So through one's own *saṃjñā* these objects appear desirable. 65 These external objects are to be viewed as resembling partial blindness. Through ignorance, partial blindness appears for him who has cataract. In reality, however, it does not exist at all.

62 ne, added by Leumann, is confirmed by P 4099 188.

For a Late Khotanese version of 5. 53-62, 63-66, see Appendix 2, p. 442.

- Fol. 208^r 66 trāmu māñamdu ce dṛṣṭiya—te handarna vicittre .
 vicittrai nātcana pharāka ttāmāra viṣṣayinā saindā 6
 67 cvi handarimā saindā āyattana varju ni byaure
 paḍāṃjsi karmā vivātā śāti pratābimbai ditte 67
 68 nitcimā trāma diyāña āyattana samu kho ju chā—
 ya haṃdarimānu pracaina nitcimā saindā jaḍina 8
 69 paṃjsa hāra cu samu hvañā—re dravyāna ju hāde ne byore
 nirvānā pudgalā ātāsā cu vāte cu na-ro hāmāre 9
 70 pātcu vā handara paṃjsa hāra cu hvatā ni hāde indī
 ātma vajsā'kā padimākā paysānākū tsūkā 71 .
 71 ātma hārṣṭāyā ni byaude samu ātma-saṃña uysnori
 kho ju ttāru vīri satva-saṃ—ña ku ju ye hārṣṭai nistā 2

- Fol. 208^v 72 pracyau jsa saittā se daindā prracyau jsa vātcu ne daindā .
 kau ju varā dyākā vātā—ya vāna pracai haṃ vātā दौरा
 73 ttāna cu gyastānu vāmāna uryāna banhya vicitra
 samu vikalpina avada—nda paḍāṃjsi karmā vivātā 3
 74 cu narya praharaṇa cakra tṛ-śśūla kāḍare hālṣti .
 tcamna tterā narya dukhautta samu kuire kā'mate iñi 4
 75 prriya karmyau jsa nitāya ūtco vajsā're padīyo
 kye tto ūtco kṣāru padande samu hāvāñe saṃñe jsa saittā .
 76 śśau ju hārā hvam'duvo' nistā ce hāru yuḍu yindā padaṃ—
 du phara varata pracyā tsī—ndā ttāna padimākā ne byaude .
 77 kho ju hūña deiya uysnorā ttū padandaimā u ttāru ne ju
 varata śātā štā ne śārā samu kūra syāmata jsirgya 7

66Similarly, for one who holds various false views within there are various Fol. 208
 without: much blindness as to objects appears. 67What appear to be
 internal *āyatana*s are not really found there. They are the *vipāka* of
 former *karma*. This appears to him as an image. 68The external *āyatana*s
 are to be viewed as a shadow. By reason of the internal ones the external
 ones appear through ignorance.

69There are five things which are merely named but do not exist
 objectively: *nirvāṇa*, *pudgala*, *ākāśa*, what has been, what are not yet.
 70Further, there are five other things that have been named but do not
 exist: the self, the viewer, the creator, the recognizer, and the trans-
 migrator. 71The self does not really exist. A being has merely a *saṃjñā*
 of the self, just as there is a *saṃjñā* concerning that person, when one
 does not really exist. 72Through *pratyayas* it appears: "They see."
 Further, through *pratyayas*: "They do not see." If there were a viewer
 there, they would always see without *pratyaya*. 73Therefore, the palaces
 of the gods, gardens, various trees are due to *vikalpa* alone, uncreated,
 the *vipāka* of former *karma*. 74The missiles, discuses, tridents, swords,
 spears in hell, by which (men) are so tormented in hell, are due merely
 to false thinking. 75The Pretas, because of their *karmas*, see the water in
 a river as alight. Who has made this water lye? It merely appears (so)
 because of one's own *saṃjñā*. 76Not one thing exists among men. Who
 has been able to create a thing? There the *pratyayas* become many.
 Therefore, no creator exists, 77just as when a being sees in a dream: "I
 have created this and that," neither this nor that is there but only a
 false appearance, a deception.

Fol. 209^r 78 kau paysānākā vātāya uysānau karā paysāña .
 kho hävyo kādarā dāru karā ne yuḍu yindā patālstu
 79 ttāna nā kūlūpamā dātā cu paysānākā häviye
 hamtsa klaiśyau jsa nišemāñā ku ttāḍātā nāhuśdā 79
 80 tsūkā härštāyā ni byaude ttāna cu ttārā pracai nāštā .
 kho ju pāsārā štānye chāya ttāteña ggato štānye ttārña 80
 81 nā ju ye hā jsāte mamūka ni vā vara handari hīsti
 karā hāḍe pabanā ne haṣḍā ttāna cu viñāno vipākā 1
 82 trāmu vijñāno ttaramgga vi—ṣayigya māsta samudru
 kāmā na-ro sarbāte urma—ysde bvāmatino mātā . 82
 83 samu kho durutātu pachī—ysu pabasto khvīyā samu—
 dru kāmū na-ru kalpā nāta’—štā ttāmu buro amttā nā ništā 3

Fol. 209^v 84 ttāna cu viñāni nā bījā vijñānā nā pracai biḍā .
 viṣṣaya vāte vātcu ham—ggaltte ṣa nu mātā tteye vā pūra .
 85 ttāna anāstanā hvatā samtsāri u paryamttī ttandā
 kvī štāna kā’mate jyāre varā štānā ttuśśai ne byode 5
 86 ciyā rre ttū dātu pyūṣṭe trāmu hā pajsatā kho śśīyā
 rrahamūna thonā pajsī—nde kṣāṃdu anulomyo bustā 1
 87 kṣei’ byūrru śśāya kye dātīm—je tcei’mañi ttīyā prhiyā
 spātyau bīnāñina bū’ṇa balysā pharu pajsamo yāḍāndi .
 88 samu ne rre pātcu haraysda balysi pvo’ brika māḍāmgya .
 na-ro ju vāte handarā pū—rā kye va tta yanā pīrā kho maṃ thu
 89 thiyai mā ysāru vātā štā—nā styūdu klaiśīnau pūrru
 nei’ ma parchāṣṭai balysa bi—śśā mā jāta puva’ṇa samtsera .

For a Late Khotanese version of 5. 71-80, 81-5, 86-7, 89, see Appendix 2, pp. 444, 446.

78‘Even if there were a recognizer, would he in fact recognize the self? Fol. 209
 It is as a sword cannot in fact cut its own wood. 79‘Therefore, the Law is
 for them as in the Raft-parable: what the recognizer appropriates is to
 be extinguished together with his *klesas* so that darkness disappears. 80A
 transmigrator does not really exist, because there is not such a *pratyaya*
 for one in this *gati*, in that, as a shadow in the sunshinc. 81One does not
 go from here to there nor, on the other hand, does another arrive there.
 But the connexion is not broken because there is *vipāka* in *vijñāna*. 82So
 in *vijñāna* there are waves in the great ocean of objects until the great
 sun of *bodhi* rises for you. 83Just as one could think of distance as waves
 in continuity in the ocean, there is then no end for them until the *kalpa*
 ends. 84Since *vijñāna* is their seed, their *vijñāna* is sown as *pratyaya*.
 Further, it results in objects. It is the mother and (they) her sons.
 85Therefore is *samsāra* said to be beginningless and its limit so great.
 When one’s thoughts cease, it is *not at once empty.’

86When the king heard this Law, he was so struck as clothing is beaten
 white by a washerman. He perceived the *anulomika-kṣānti*. 87The six
 myriad Śākyas, whose *dharma*-eyes were then opened, did much honour
 to the Buddha with flowers, lute-music, incense. 88No sooner had the
 king stretched out before the Buddha’s feet: ‘Beloved, gracious One,
 there has never been another son who would so act for his father as you
 for me. 89You pulled out from my heart the firm arrow of *klesā*. You
 gave me nectar to drink, Buddha. All my fears in *samsāra* have
 disappeared.

* ‘not’ does not seem required here and I am inclined to emend. The negative is
 not found in the Late Khotanese version, P 4099 243-4 (see Appendix 2, p. 446): *vara*
ṣṭana ttuśai byauda ‘it is at once found empty’.

- Fol. 210^r 90 rāmā pāte karjunā karṇā ṣṣai ttā ysamthīgya samudru .
 thu muhu puṣṣo thīyai ttrā—mu kho ju ye viysu thamjāte khārja .
 91 thu vā mamā pātai māḍāna aysu vātco pūri mā vaysña .
 ṣṣa mā ro tto ātamā ttandā vā usahya biṣṭyau hamtsa 91
 92 andīvārā kāścānā rriṇe vāhañamce uho vāte yserā
 maraṇā ahāvāysa ka—vilavāstu yāva-jīvī balysa
 93 ttai hvate balysā kho urma—ysde harbiśśu vīrā hamamggu
 rrūndetu yīndā tta balysū—stā panye mānya hvandi 93
 94 pharu mā vainaiyā satva kye mā tta kūsāña samtsera
 kho ju basaku kūsāte mātā ne mara biśśu māndu yanīmā .
 95 drrai māstā vā mara māña paphāñu ni suhāna puñyau jsa
 ttiyā ahāvāysa balysā ṣṣāya kāḍe harbiśśā sīra 5

- Fol. 210^v 96 hā paḍā hāruva rriye . kantho biśśo āysāte parste .
 prāma ṣkimāṇdu cvāte vīri ku tto trāmāte balysā . 96
 97 gyasta biśśo kantho āysānā—ru paḍā ṣṭāniye vīra .
 gyastūña prāmaja hālysda buśśa—ñi pharu spāte vicitra 97
 98 cīyā vara ātā vīra kī—nthe balysā ṣṣamanyau hamtsa
 pharu handara gyasta u rrunde hā paḍā bā'yu paśśāte 8
 99 māstu rrūndetu yāḍātā rriṇe andīvārā balysu biśśā
 dārṣṣa ttaura dātāndā ysāru vātā nā kāṣca vahanda 99
 100 cu vara bīnāña vicitra hamatu bīnāñu yāḍāndā
 mura bajeṣāre vicittru banā puṣṣo harbiśśu ggūta 100
 101 hana vajjāṇḍā kārra pvyā'—re u muta pātāstu yāḍā—
 ndā baravirñā bāḍāna biśśi ysāndā u āchānā haysgasta 1

For variant to 5. 100-5 see Appendix 1, p. 426.

For a Late Khotanese version of 5. 100-10 see Appendix 2, p. 448.

90 Rāma's father, Arjuna, Karṇa—even these are in the ocean of birth. Fol. 210
 You have utterly rescued me as a man pulls a lotus out of the mud.
 91 You are my father, gracious One. Moreover, I am now your son. This
 also is my wish, so much: come here with your pupils. 92 The harem is
 anxious, the queens depressed, sorrowful on account of you. Favour us
 here, Buddha, in Kapilavastu, as long as you live.'

93 The Buddha spoke thus to him: 'Just as the sun makes light equally
 everywhere, so is *bodhi* to be honoured by every man. 94 Many beings are
 my prospective disciples, whom I must so seek out in *samsāra* as a
 mother seeks out her calf. I cannot remain here altogether.'

95 'Then remain here three months. Gladden us with pleasure, with
 merits.'

Then the Buddha consented. The Śākyaas were all very contented.
 96 First he summoned the merchants. He ordered the whole city to be
 adorned: 'Let them make arches in the streets where the Buddha will
 thus walk. 97 Let the gods adorn the whole city. First, there should be
 present divine canopy-bearers, perfumes, many variegated flowers.'

*98 When the Buddha came there to the city with the ascetics, there
 were many others, gods and kings. He first sent forth a ray. 99 It made
 great light. The queens in the harem—all the walls were solid—saw the
 Buddha. In their heart, sorrow disappeared. 100 The various kinds of
 musical instruments there of themselves made music. The birds sing a
 varied song. The prisoners were utterly delivered altogether. 101 The
 blind saw, the deaf hear and the dumb could speak. The pregnant all
 gave birth in due time and the sick recovered.

* The entry of the Buddha into Kapilavastu is described in *Mahāvastu*, iii. 256, as
 pointed out by Leumann, who refers also to H. Kern, *Manual of Indian Buddhism*,
 pp. 26 ff. The description here is, however, more akin to that of Kāśyapa's entry into
 Benares in *Mahāvastu*, i. 308. For 5. 100 cf.: *ye bhavanti nagare parivāḍiṇīyo . .*
aghaṭṭitāni sampravādyanti. śuka-sārīka-kokila-hamsa-mayūrāḥ svakasavahāni rutāni
mumcanti. and: bandhana-baddhānāṃ bandhanāni sphuṭanti. 5. 101 cf.: andhā ālokeṇi
badhirāḥ śabdāṃ śṇvanti . . vyādhitā vyādhito mumcanti. gurvīṇīyo arogāḥ prasūyanti.
 5. 102 cf.: *onatā bhūmir unnamati samam bhūmitaṃ jātāṃ samsthāti.*

- Fol. 211^r 102 biśśa śśandā rraṣṭa hamamṅga hā—rūṣkā harbiśśā pyūtā ttiyā
hā trandā gyastā balysā ham—tsa śśāyyau kīntha . 102
103 trāmu hā śśāya hambroṣṭa patā balysā samu kho ju pūri
pātaru vara idryau balysā patāna kāḍe śśārku pātāste 3
104 śśūjātāna śśāya hvatāndā kho haḍe tterā storā hamāste
ku ttārā vāte paḍā aggaṁjsi ṣṣai ru pharu hastaru vaysña 4
105 rre gyastā balysā bilsamṅgu pu—ṣṣo kūṣḍu vīri ttuvāste .
kuī rrīne daindi se marā ā—tā pau' ye harbiśśe paste 105
106 trāmu hā ggopya haraysda kho ye banhyu bīrāte śśando
nāvūñi mā jivātā balysa tterā harāte ko rro dātāmā .
107 rāhulī patāna haraṣṭā—tā puratu vīri ni mulśdu ka tā
muhu byāta ne āmaṁ ttū vīri vā yanu mulśdu 107

- *Fol. 211^v 108 mai ne paśśa yserā anāhu parrijai biśyau dukhyau jsa .
kāḍe hamatā rāhulā sī—ri cī gyastu balysu vajiṣḍe 8
109 hāṣṭo hambroṣṭa patāna ba—lysā u baṁcai pā nāte imu
mamā hvī'yā ysamṭhi hāmā—tā ku uho pāba dātaimā 9
110 balysā vara āstā kūṣḍu vīri varatā khāysu pajā—
ṣṭā anāruddhu baddhī ānandu devadattu pravaiye 110
111 pharu rro vara handara śśā—ya balysā vātā ṣṣāmañu nā—
ndi ku vā drai māstā parrāte hāmāte balysā rrundu kṣamotte
112 varā vātcu ṣṭāni pastātā trāmu vainaiyā kūysde kho
ju māta kūṣāte pūru ka va ttā parsāro dukhyau jsa 12
113 cu aysu ttū hvanau hvatai—mā ttyau puñyau avasśā ma dāru
balysūstu hastamu bvāne biśśā parrijīñi uysnora 3

* Actually 212^r, see p. xv.

For variant to 5. 100-5 see Appendix 1, p. 426.

For a Late Khotanese version of 5. 111a, b, see Appendix 2, p. 448.

102The whole earth was straight, level. Every mound was removed.* Fol. 211
Then the *deva* Buddha entered the city with the Śākyas. 103The Śākyas approached the Buddha as a son his father. By his *ṛddhis*, the Buddha spoke very eloquently before them. 104The Śākyas said to one another: 'But how very greatly he has changed! If he was so blameless before, he is indeed even much more excellent now!'

105The king brought the *deva* Buddha's Bhikṣusaṅgha right to the palace. When the queens see him: 'He has come here!', they all fell before his feet. 106Gopikā prostrated herself before him as one saws a tree to the ground: 'Not without merit is my life, Buddha, since so much has been left that I have seen you.' 107She held out Rāhula before him: 'Compassion on our son! Even if you should not be mindful of us, show compassion toward him. 108Leave him not wretched, unprotected. Rescue him from all woes.'

Rāhula himself becomes very contented when he sees the *deva* Buddha. 109He approached the Buddha and with a wail took hold of his feet: 'Today has human birth occurred for me since I have beheld you, Papa.'

110The Buddha stayed there in the palace. There he accepted food. He caused to undertake *pravrajyā* Aniruddha, Bhadrīka, Ānanda, Devadatta.

111Many other Śākyas there also took up *śrāmaṇya* in the presence of the Buddha. When three months had elapsed, the Buddha took leave of the king. 112Then at once he set out. He sought out his prospective disciples as a mother seeks out her son: 'Would that they may escape from woes!'

113Since I have told this story, through these merits may I surely before long realize best *bodhi*. May I rescue all beings.

* See p. 113, fn.

- *Fol. 212^r 114 ttau puñyau avasā hvatāna kṣīra dāru śśāsani ṣṭāte
 hvatānā rre abuvatu kṣīru pharu salī vaṣṭa drjsāte 114 II
 1 Siddham biṣpaḍā namasāmā dātu tcamna biśśā klaiśa jiyā—
 re panina ttau sūtriṇa va—ysñā śśālo hvāñimā pyuvī'rā 1
 2 nātcana haṃdarna haṃaṃggu āstanna myāñau nita'sca
 biśśā ttuśśā ttatvatu dharma ṣā hajvattātā subhūta . 2
 3 hāma śśāriputra thu balysā ysamaśśandya ustamu kālu
 padmaprabhā nāma balondi pharu kūla satva parriji . 3
 4 paniña drau-mūjsya balysa . avamāta āysāta balysa
 niṣkleśa pūryau haṃtsa ggei'śśi—ndi dāti cakkrū . 4
 5 kauṭiṇñā tcei'mā aniccā dukhi ttuśśai trāmu anātmā
 kho ju ggūli o vā ggei'ha vāna ātme jīvātā satvā 5

- *Fol. 212^v 6 samu kho paranirvāte ba—lysu aysmūna kei'tā uysnau—
 ri kho tteye pratābimbai dittā trāmu ttāte harbiśśā dharma 6
 7 adyematije dyemāte jsa balysu ttatvatu daimā paḍāṃ—
 jsyo tcalco aysātā hālysdā vaṣṭāmata niśtā . 7
 8 kho ju ye skandhānu ttuśśā—ttetu ne yuḍu yindā nā—
 jsaṣṭu nitcāna haṃdarna tta balysūstā aggūnaina haṃaṃgga .
 9 ni ju hīskya aṃggulāmāla ni vā paṣṭāmata balysā
 nai hāmāmata śtā ni jāṅga kho rru rraṣṭa tcalca hārāṇu .
 10 auṣkāṃjsi kāśyapa-ggotra dātīnai ttarandari balysā
 biśyau ṣkaugyau jsa pahāṣṭā haṃ vīri niśti jīṅga . 11
 11 biśśo rraṣṭatetu paysānde paḍāṃjsyo harbiśśu hālysdō
 biśśo ustamājsyo rraṣṭu ttānai ṣei' nāma se balysā 1

* Fol. 212^r is actually 212^v and fol. 212^v is actually 211^v: see p. xv.

114 Through these merits may the *śāsana* surely last long in the land of Fol. 212
 Khotan. May the king of Khotan for many years keep the land unharmed.

CHAPTER 6

This chapter consists of 60 verses, all extant, from fol. 212^r to fol. 217^r.

Chapter 6 claims to have a verse (*śālo 'śloka'*) from each *sūtra* (6. 1). Leumann identified three of these: 6. 3 from the *Saddharmapuṇḍarikasūtra*; 6. 15 from the *Vajracchedikā*; 6. 24 from the *Suvarṇabhāṣottamasūtra*. 6. 28-34 deals with the Arapacana syllabary, on which see Appendix 3, p. 454.

¹Success. First of all, I worship the Law, through which all *kleśas* cease. Now I proclaim a verse thus from each *sūtra*. May you listen.

²Outside (and) within equally, at the beginning, in the middle (and) at the end, all *dharma*s are in reality empty. This is wisdom, Subhūti.

³In future time, Śāriputra, you will become a Buddha on earth, Padmaprabha by name, powerful. You will rescue many myriads of beings.

⁴In every hair-pore of the Buddha, unlimited, adorned Buddhas, free from *kleśas*, O sons, together turn the Wheel of the Law.

⁵Kauṇḍinya, the eye is impermanent, a woe, empty, as selfless as a ball or a stick, without self, life, being.

⁶Just as a being thinks with his mind of a *parinirvṛta* Buddha, (or) as an image appears to him, so are all these *dharma*s.

⁷With unseeing sight do I really see the Buddha. There is no present arrival for one unborn at the previous end.

⁸Just as one cannot demonstrate the emptiness of the *skandhas*, (either) without (or) within, so *bodhi* is uniform because of its lack of characteristics.

⁹There is no coming and no departure of a Buddha, Aṅgulimāla. There is for him no becoming (and) no disappearance such as is the normal end of things.

¹⁰O you who belong to the Kāśyapagotra, the Buddha's *Dharmakāya* is eternal. It is apart from all *saṃskāras*. There is never any disappearance of it.

¹¹He has recognized all rightness, the former, all the present (and) all the future. Rightly therefore is his name 'Buddha'.

*3 Identified by Leumann as *Saddharmapuṇḍarikasūtra*, III. 23 (pp. 65-6):

bhaviṣyase Śārisutā tuhaṃ pi
 anāgate 'dhvāni jinas tathāgataḥ
 Padmaprabho nāma samanta-cakṣur
 vineṣyase prāṇi-sahasra-koṭyaḥ

'You too, son of Śāri, will in the future be a Jina, a Tathāgata, named Padmaprabha, of universal vision. You will instruct thousands of *koṭis* of living beings.'

- Fol. 213^r 12 aruvyau' jsa šu jivai šūste alysāgyo āchā jāndā
 tta tta dharma-kāyāna balysā biśśā anābhoggāna klaiśa 12
 13 tterā ttuśśai ātme jsa balysā kho ye ttuśśau peḍete muṣṭu .
 samu kho ātāśi cai tta dai—yā šai šsu hastama pūsa 13
 14 handarna nitcana hamamṅgu ttuśśā hāra harbiśśā oṣku
 tterā tcei'maṇi vasute kho ā—tāśi ša ttū rraṣṭu paysendā .
 15 kho stārā ttāmārā kho cā'yā pruha ciro hūni kho bāteva
 pyaure khuysmūlā ūca trāme ttāte harbiśśā škaugye .
 16 gyastūṇa hvī'ya salāva cu rro vātcu hamdara balysa
 kho ttā ttuśśāttete aggūnai—na anau aursi samīndi 6
 17 cu ye halci tcei'māna dai—yā ttu ye paḍā karā na-ro
 daiyā ttāna cu hamyāre ha—mrraṣṭu panye kṣaṇi harbiśśā škaugye

- Fol. 213^v 18 kye va ysāru kūla balysānu dātu biśśā arthina sāji .
 tte buḍaru śśāḍā kye tsāṣṭu hoda šṣave āste araṇi .
 19 šāte niśtā trāmu uysnorā—ṇu ce biśśā karma bajeṇā kho
 šā dhāraṇā kṣaya-nāḍa ce tvāyātā harbiśśā vāma .
 20 kṣāta' pāramāte ggūtṭr kṣāta brāmana-bvāmate tva—
 re kṣāta' āriyāmate vā—ta kṣāta' mā indriya kāḍe danda
 21 nātcana hamdarna paṃjsa ska—ndha ku ne nā maṇāte aysmūna
 drrai-pāṣkala satva u ātmo kṣāndā-pāramāte cakkrā 21
 22 ttā maggalīya cu huṣṣa tsī—ndā kho purra myānai pakṣā
 daśyau baśdyau jsa asaṃkhālstu brrahma-kīlā padānā 22
 23 panamu mulysgyaṣṣe kāḍe rri—sca tvī bvāmata cara thu ba—
 lysūstu harāta' bitame bāśśā klaiśa hāma thu ysamaśśamḍya balysā

12 With herbs did Jivaka treat the maiden. He removes her illnesses. Fol. 213
 So does the Buddha by means of the *Dharmakāya* remove without effort
 all *kleśas*.

13 As empty of self is the Buddha as one makes into a ball an empty
 fist, (or) as the atmosphere. If one so sees him, this is indeed the best
 honour.

14 Within (and) without equally are all things always empty. His eyes
 are as pure as the atmosphere (if) he rightly perceives this.

*15 Like stars, partial blindness, like magic, dew, a lamp, a dream, like
 lightning, clouds, bubbles in water, such are all these *saṃskāras*.

16 Divine (and) human discourses, and whatever others there are,
 Buddha—how do these agree with *śūnyatā*, *ānimitta* (and) *apramāṇa*?

17 Whatever one sees with the eye, one has not yet really seen before,
 because all *saṃskāras* always change every moment.

18 He has greater merit who sits calmly in a forest for seven nights
 than one who would learn all the Law with its meaning from a thousand
 myriad-thousands of Buddhas.

19 There is no such second among men which would destroy all
karmas, as this *Kṣayanātā-dhāraṇī*, which conveys across all seas.

20 The six *pāramitās*, the *gotras*, moreover the six *brāhmaṇa*-insights,
 the six *saṃrañjaniya-dharmas* have been grasped, my six senses restrained
 greatly.

21 When one does not in his mind think of the five *skandhas* without
 (and) within (as real), nor the beings of the three parts and the self, (then
 there is) the Wheel of the *kṣāntipāramitā*.

22 These are auspicious which continue to grow like the moon in the
 middle of the fortnight: the vessel of the *brahmakīla* is unsmeared by the
 ten sins.

23 Arise, compassionate one, very acute is your perception. Practise
bodhi. Suppress doubts, all *kleśas*. You will become a Buddha on earth.

*15 Identified by Leumann as the concluding verse of the *Vajracchedikā*:

tārakā timiraṃ dīpa māyā avāśyāya budbudam
 supinaṃ vidyud abhram ca evaṃ draṣṭavyaṃ saṃskṛtam

'As stars, partial blindness, a lamp, magic, dew, a bubble, a dream, lightning, or a
 cloud, so should one view the *saṃskṛta*.'

- Fol. 214^r 24 ttarandari āvuī māñandā rraysvai indriya trāma .
 kho ju hamāña āvuvo' ttā—še' kṣāta ni śśūjīye bvāre .
 25 satvā hārṣṭāyā ne byaude aysu hāde satvu hvataimā
 trāmu samu satvā kho dā—tā sei' pande hastamā rraṣṭā 5
 26 padmaśrīgarbha biśśānu . ṣkaujānu śśumñaha ttauca .
 ne ju pahīṣāte ne ju vā—tco aṣkaugye yīndā pahāṣtu .
 27 hu-vasuta harbiśśā dharma biśśyau ṣkaugyau jsa pahāṣta
 anāsrava harbiśśā dharma biśyau klaiśyau jsa pahāṣṭā 7
 28 a-kārā śśāma hārāṇu āstanna ahāmāta dharma
 ra-kārā rrima-pahāṣṭā paramārthi śśāma pa-kārā .
 29 anutpādā arthi a-kāri paramārthā arthi pa-kārā
 ca-kārā haṭṭhe tcohora na-kārā nāma u rūva 9

- Fol. 214^v 30 gga-kārā śśāma hārāṇu ggambhīru dātu nājsaṣḍe
 ja-kārā śśāma hārāṇu ysarauñina parṣṭā maraṇna 1
 31 śśa-kārāṇa naukya hārāṇu kvī tsāṣṭatātā haṃbīdā
 kha-ggārāṇa naukya kho ātā—śi ku bārṣṭāyā ni jīyā 31
 32 śśunnya noca hārāṇu aggūnai nauca anaursi .
 abriye naukya nirodi nā—rvāñā nauca hārāṇu 32
 33 tta-kārā vārsā hārāṇu biśśo rraṣṭatctu nijsaṣḍe .
 kṣa-kārā vārsā hārāṇu jāngo dharmānu nijsaṣḍe 34
 34 a-kārā vajrā pātānu hāra aṣṣkālsta svabhāvu
 sei' vaśārā hatcañāte hva—ndā kūre dṣṭigate styūde 35
 35 cu satvā ttīma hārāṇu kūre dṣṭiyate dārysde .
 cu śśumñaha ttīma hārāṇu biśśu rraṣṭatetu ṣā dārysde 6

Concerning fol. 214 see p. xix. Facsimile of fol. 214^v in E. Huntington, *The Pulse of Asia*, London, 1907, opposite p. 206. Fol. 214^v edited and translated by S. Konow, *Saka Studies*, 1932, 112.

*24 The body is like an empty village. Like thieves in the same village, Fol. 214
 so the six senses do not perceive one another.

25 A being does not really exist, but I have spoken of a being: 'Such only as the Law is a being. This path is the best, the right one.'

26 Padmaśrīgarbha, *śūnyatā* is the acme of all *saṃskāras*. It does not remove them, nor, on the other hand, can it remove non-*saṃskāras*.

27 Very pure are all the *dharma*s, apart from all *saṃskāras*. Free of evil are all the *dharma*s, apart from all *kleśas*.

28† The letter A is the mouth of things, beginning with the non-existent (*ahāmāta* = Skt. *abhūta*-) *dharma*s. The letter Ra is free of stain (*rīman*-). The letter Pa is the mouth of the supreme meaning (*paramārtha*-). 29 Non-arising (*anutpāda*-) is the meaning of the letter A. The meaning of the letter Pa is the supreme meaning (*paramārtha*-). The letter Ca is the four truths (Skt *caturāryasatya*). The letter Na is name (*nāman*-) and forms. 30 The letter Gga is the mouth of things: it explains the deep (*ggambhīra*-) Law. The letter Ja is the mouth of things: one escapes from old age (Skt *jaras*-) and death. 31 By the letter Śśa (is meant) the head of things, since tranquillity (Skt *śamatha*-) is fulfilled for one. By the letter Kha (is meant) the head, as the atmosphere (Skt *kha*-), where nothing really disappears. 32 *Śūnyatā* is the head of things. *Animitta* (and) *apramihita* are head. *Nirodha* is the head of non-passion. Nirvāṇa is the head of things. 33 The letter Tta is the vigour of things: it explains all truth (Skt *tathatā*). The letter Kṣa is the vigour of things: it explains the disappearance (Skt *kṣaya*-) of the *dharma*s. 34 The letter A is the *vajra* of powers. This *vajra* cuts asunder for a man things undistinguished in nature, false, obstinate beliefs.

35 When (a man thinks that) the being is the seed of things, he holds false beliefs. When (he thinks that) *śūnyatā* is the seed of things, he holds the truth completely.

*24 Identified by Leumann as *Suvarṇabhāṣottamasūtra*, v. 4 (ed. J. Nobel, p. 56, ll. 3-6):

ayaṃ ca kāyo yatha śūnyagrāmaḥ
 ṣaḍgrāmacauropama indriyāṇi
 tāny ekagrāme nivasanti sarve
 na te vijānanti paraspāreṇa

'And this body is like an empty village: the senses are like six thieves in a village; they all dwell in the one village, (but) they do not perceive one another.' Cf. also Or. 9609 24^r 1 KT, i. 234: *āvuto rraysauya o kho ṣā āvū tcam[ā]ñā kṣāṣa' ttāṣe' d'r[e]*.

† On the Arapacana syllabary see Appendix 3, p. 454.

Fol. 215^r 36 sarau māñamdu ni pvā'ñu ttāna cu biśśā trāma bajāṣṣa
 kho ju ye ggarā iñi pātā—yā trāmu vā pyūṣḍe bajāṣṣa
 37 viñānā ttīma hārāṇu vimñānā trāmā kho cā'yā
 ttuśśai hārṣṭāyā aysātā aggūnai hārna ni byaude . 7
 38 jsirja mañyuśrya harbiśśā dharma strīya ttatvata nīstā
 ne vā dahā vāstāna byo—de ttāna varata dārañe śśāma
 39 māsta rre trāmā kho ātāśi dume jsa karā nā padūte
 trāmu klaiśyau jsa asaṃkhi—lstā vasutu aysmū auṣkā 9
 40 indā hāra nā vātcu indā biśśe tte dṛṣṭiyate kūre
 ahāmāta varju ni byaure āstā hārā au vā nāstā 40
 41 hūnā māñanda harbāśśā dharma jsirgye harbiśśā ṣkaugye
 hajū vara sārā ttu nāste ku ni trāma daiyā kho cā'yā

Fol. 215^v 42 cā'ye māñanda harbiśśā dharma u kā'mate jsa hāmāre
 ne varā dahe o vā strī—ya paramārthina ttatvatā byode
 43 vāna pātāyemāte tcalca cu rro paṃjinu skandhānu tcalca .
 śśau padī dyāñā hamamṅgu ttiñe rro bvemate jsa hamamṅga 3
 44 balysānu ttarandarā byāta dātīnai tcerā aysmūna .
 abriyai dātā bilsamṅgā avarrūṣka aysmya kā'ñā 4
 45 kye butte indrya rraṣṭu ttu—śśā biśśā ttatvata hārna ne
 tta kei'tā ttū buve āṇā sei bodhisatvā tta hvīndc 45 II
 46 pṛyadarśanu tta hvate bo—dhisatvā ce rraṣṭetetu payse—
 ndā ni tto rraṣṭetetu hivi—ye eka-nayu hvāñāte dātu
 47 crrāmu māñamdu samudro bi—śśā hālā trāmāte ūtca ttrā—
 mu biśśā vasutu parāhu balysūñāvūysai nāste . 7

36 Like a lion, one must not be afraid because all sounds are such as Fol. 215
 one speaks before a mountain. So does one hear sounds.

37 *Vijñāna* is the seed of things. *Vijñāna* is such as magic, empty in
 reality, unborn, uncharacterized. It does not really exist.

38 A deception, Mañjuśrī, are all *dharma*s. Woman does not really
 exist, nor does man exist objectively. Therefore is the mouth of the
dhāraṇī there.

39 Great king, just as the atmosphere is not really obscured by smoke,
 so a pure mind is always unstained by *kleśas*.

40 'Things exist, then do not exist.' All these beliefs are false. Things
 that have not arisen do not exist there. A thing exists, or else it does not
 exist.

41 All *dharma*s are like a dream. All *saṃskāras* are deceptions. A wise
 man adopts there as the chief thing that wherein he sees no such things
 as magic-powers.

42 All *dharma*s are like magic, and they arise because of imagination.
 Man or woman does not really exist there according to the supreme
 meaning.

43 The end of the five *skandhas* is an end beyond description. In one
 single way it is to be viewed equally. By means of this perception too it
 is equal.

44 With the mind one should be mindful of the Buddhas' *Dharmakāya*,
 (and) without passion, the Law (and) the Bhikṣusaṅgha. One must in
 one's mind think of them as *kleśa*-less.

45 He who rightly perceives the senses as all really empty objectively
 (and) does not so think: 'I am perceiving this', is thus called a 'Bodhi-
 sattva'.

46 So spoke the Bodhisattva Priyadarśana: 'One who recognizes the
 truth (but) does not appropriate this truth, preaches the Ekanaya Law.'

47 Just as in all directions the water enters the ocean, so does the
 Bodhisattva take up wholly pure moral restraint.

- Fol. 216^v 48 ne skandhānu dātānu iñi haurā haurāñi uysnorā
ne ātmā jīvāte satvā nā jvī niśrāyā saṃtsera .
49 ce ggūnau rraṣṭu vajsāṣṭe aggūnau rraṣṭu paysendā nā nā
ju tte dharmo saittā ttū ye hārā ttatvatu jāndā 49
50 cu ye butte tcamna ye bu—tte ce ṣā ce balysūstu hvate
samu nāma-mātraī hvīnde ne ju butte bustā ne bvākā 50
51 ne kā'mate kā'ñe kā'ma—tyau jsa akā'mate ne kā'ña
ttāte kā'mate ne kā'ñi ttīyā ttū rraṣṭu paysāñi 1
52 samu kho purra āyāte ū—ca o hūña daiyā uysnori
o kho rrau vīrā marīca trāmu mara tsūmata balysā 2
53 samu kho khavā o kho marīca kadalā khuysmūlā ūca
o cā'ya-nārmāte trāmā vina ātmā jīvāte skandha 3
- Fol. 216^v 54 cu paḍā balysa cu vaysñā cu rro ustamu k[ālu hā]māre
dātā pāṣkalna hamamga . biśsu avaivarttī butte 54
55 atā mulysjaṣṣonā gyasta balysa kye satvānu hātāyā
ahvato balysūstu bvāre kyai salāvyau jsa hvatāndā 5
56 aggūnau butte samāhānu ttīyā rraṣṭa tcohora smṛtyu—
psthāna paysendā drai pa—dya śsāma parriyā 56
57 ṣṣai rro ttāte tvī dvī sañi ttāte ṣkoje ṣei paramārthā
śsau nājsaḍu ttatvatu pande vārudu gūta hāñi 7
58 pharu ysāre marā vāta balysa ne ju satvu parrātu
yāḍāndā ko satvā ttatva—tu viya nirvānye gāvu ni hiśa
59 hīṭṭhe dyāmatā ṣā kho hvīnde hīṭṭhe dyāmatā ṣā tta hvīnde
ku ye anutpāda payse—ndā bvemāte jsa harbiśśā dharma 9

48A man must not give a gift because of the *skandhas* (and) the *dhātus*, Fol. 216
nor because of self, life, or a being. They are no support for him in
samsāra.

49One who rightly perceives the *nimitta*, rightly recognizes the
ānimitta, (and) it is not a *dharma* for him nor seems to be, destroys this
thing in reality.

50What one realizes, whereby one realizes, whoever has called it
bodhi, it is called merely as a name: one does not realize, has not realized,
is not a realizer.

51Thoughts are not to be thought with thoughts. Non-thoughts are
not to be thought. 'You should not think these thoughts'; then you
recognize this rightly.

52Just as the moon is reflected in water or a being sees in a dream or as
a mirage on a plain, so is the Buddha's career here.

53Just like foam or like a mirage, a *kadalī*-tree, bubbles in water, or
the magic-created, so are the *skandhas* without self, life.

54Whatever Buddhas there were formerly, whatever now, and what-
ever too there will be at a future time, they are equal by the analysis of
the Law: a non-returner realizes everything.

55Extremely compassionate are the *deva* Buddhas, who, for the good
of beings, realize an unproclaimed *bodhi*, and who have proclaimed it
by means of discourses.

56If one perceives the *Animitta-samādhi*, then one recognizes the four
true *smṛtyupasthānas* (and) in three ways the *vimokṣamukha*.

57You have also these two means: these *samskāras* (and) this supreme
meaning. In one way really is the path. You proclaim the reverse,
Gautama.

58Many thousands of Buddhas have been here, yet they could not
rescue a being. If indeed a being really existed, one would never come
to Nirvāṇa.

59'The perceptions of the truth'—what does that mean? 'The percep-
tions of the truth'—so it is said when one recognizes by insight that all
the *dharma*s are non-originating.

- Fol. 217^r 60 ku buro satvānu vākalpe varā brocā harbiśsu vīrā
 tterā satva-dhātu parrījīni kho biśśā balya ttṛ-adhva 61 II
 1 Siddham cu buro jaḍānu gyaḍī āstanna hāra
 vācātra klaiśa karma saṃkalpa dukha . 1
 2 kama jsa parrīyā auṣku kūśindā jaḍa
 ttā aysu ma byehu hārṣṭāyā vīrā jāte 2
 3 ma skandha dhāttu āyattana byeho hā—
 māta ma nā vā jīngo hārṣṭāyā byehā kari 3
 4 ma hettu-pracaina ma saṃtsārā biśśu
 ma ne mara tsīni ma vā parsīmā puṣṣo .
 5 ma buddha-dharma aysu upeviñi
 biśśā darrau tcohaura dasau pāta' būmā dasau .

- Fol. 217^v 6 hoparedārsā . haṣṭūsu dharma kṣāta'
 ma aysu carīni pārāmate vino sañi 6
 7 ma mā ju jiyāte ce na-ro karā hāmāte
 hamatā u nai ju jīnga hārṣṭāyā byaude karā . 7
 8 ma mā ju hāmāte ce ju jīnga niśtā kari
 u nai upāta hārṣṭāyā vīrā biśśa . II 8
 9 vino asaṃñi . vinau ārūpya-kramā
 vānu jaḍīna vinau uccheda-mate .
 10 aśśāsvata-dṛṣṭā nā vā haṃdṛ vātā karā
 svabhāva bhāvā bhāvānā trāmā ttāna .
 11 ne-n ju upāta ne-n ju vā jānga kari
 ne vātcu hīskya ne jvī vā tsīndā puṣṣo 11

60 However many *vikalpas* of beings there are, up to this may I every- Fol. 217
 where so deliver the world of beings as all the Buddhas of the three
 times.

CHAPTER 7

Chapter 7 consisted of 60 verses, of which 47 are extant. The chapter extended from fol. 217^r to fol. 222^r. Fol. 221 with 7. 48-59 and fol. 222 with 7. 60 are missing.

This chapter deals with the doctrine of *sūnyatā* 'emptiness': all things are non-existent.

¹Success. Whatever things of the ignorant there are such as ignorance, the various *kleśas*, *karmas*, *saṃkalpas*, woes, ²from which the ignorant continually seek deliverance, may I not in reality accept them as removed. ³May I not accept as existent the *skandhas*, *dhātus*, *āyatanas*. Indeed, may I not really accept their removal at all. ⁴May I not by means of *hetu* and *pratyaya* (accept) the whole of *saṃsāra*. May I not go about here, nor may I escape utterly. ⁵May I not produce all the *Buddhadharmas*, the four *vaiśārādyas*, the ten *balas*, the ten *bhūmis*, ⁶the thirty-seven (*bodhipakṣya-dharmas*), the eighteen (*āveṇika*)-*dharmas*, the six (*abhijñās*). May I not practise the *pāramitās* without an expedient. ⁷May there not disappear for me what does not yet exist itself, and let no disappearance of it really be found. ⁸Let not that come to exist for me of which there is no disappearance at all, and of that let all *utpāda* not exist at all. ⁹Without *asaṃjñin*, without *ārūpyakrama*, without ignorance, without *ucchedamati*, ¹⁰*aśśāsvatadṛṣṭi*, not within at all, the *svabhāva*, the *bhāva* of *bhāvas* is therefore such: ¹¹there is no origination of them at all, no disappearance of them at all. Further, there is no coming, nor do they go at all.

- Fol. 218^r 12 aysāta śśunya . vāna padimākā
 samu ne vā padanda ne ju kṣaṇyau ne vā hama 2
 13 asaṃjñi yāva cu ro skandha yāva jaḍi
 na-kārā ātma hūnā māñanda ttāmārā 3
 14 marice cā'ye samu kho ātāsi spā—
 te grahaṇṇa trāma ni ju varata bhāvi karā .
 15 cu bhāvā saittā kho ju hūñā saindā hāra
 cu krāya śa trāma kho ju cā'yā ditte samu .
 16 cu ātma saittā kho ju ttuśśai muṣṭā rraysā
 cu skandha-muṣṭā kho ju ttāmāra saittā pharu
 17 cu hūñā saittā kho ju śa vara niśtā karā
 yāva ne draukā ne vā jā bulke ttāmāra 7

- Fol. 218^v 18 ttrāmu ne indā . cu buro hāra saindā jaḍā
 trāmu hvañāre kho ju hūñā hūnā samu 8
 19 ttāna ju ne prrāptā buddha-dharmānu karā .
 nā ju vā jīṅga gyaḍi āstanna hārā 9
 20 ku ttīma nāstā ku śa hāmāte banhyā chā'te
 skandhā u ṣṣimgya spāte hiyāra ku śa 20
 21 aysātu hvam'du nai ye jsatu yindā karā
 dau avadiyu cai buysutu yindā puṣṣo 1
 22 arrustā banhyā pāhāmata niśtā karā
 abhāvi prrāptā hāmāmata jīṅga ku śa 2
 23 asaṃñi trāmā samu kho hūsandā hani
 arūva-ddātā samu kho āchānai hanā 3

¹²They are unborn, empty, wholly without a creator. They have not been created, not in moments, nor are they the same. ¹³The *asaṃjñin* up to the *skandhas*, up to ignorance, the self is the word 'not', resembling a dream, partial blindness, ¹⁴a mirage, magic. It is such with regard to grasping as flowers in the sky.* There is not really any *bhāva* there. ¹⁵What appears as *bhāva* is as things appear in a dream. Its functioning is such merely as magic seems. ¹⁶What appears as the self is like an empty, hollow fist. The *skandhamuṣṭi* is as much blindness appears. ¹⁷As what appears in a dream is not really there, while there are no hairs, no nets (when there is) eye-disease, ¹⁸so those things do not exist which appear to a fool. They are mentioned as a mere dream in sleep. ¹⁹Therefore, there is no arising really of the *Buddhadharmas*, nor is there any disappearance of a thing such as ignorance. ²⁰Where there is no seed, where does a tree arise, buds, where a trunk and branches, flowers, fruit? ²¹One cannot really kill an unborn man. Who can extinguish at all an unlit fire? ²²The striking of an ungrown tree is not really possible. Where is the arising, becoming, disappearance of the unreal possible? ²³An *asaṃjñin* is such as a sleeping blind man. The *Ārūpyadhātu* is like a sick blind man.

* For 'flowers in the sky' as a type of the non-existent cf. *āśā' spyē* in P 4099 287 KBT 127 and in Skt *kka-puṣpa-* in *Laṅkāvatārasūtra* (ed. B. Nanjio, Kyoto, 1956) p. 22 verse 1.

Fol. 219^r 24 śrāvaka-yānā kho ye hvam'du jsīndi puṣṣo
 śsumñāha-dṛṣṭā suhāna sṣarri klaiśa kāḍe .
 25 dṛṣṭe jsa acāgātsā kho avāṣṣaṇṇāna haphaḍā
 vanutai saṃñā parikalpa vīrā suhyau 5
 26 indriye nvāte duṣpāta'nā vo'tā hve' .
 asaṃñī pastā kai mārggā saiya tsute 6
 27 kho ttāte vākalpa ātāsa-saṃñā samu
 ne vā asaṃñī a—tācai saṃñā samu 7
 28 hīvyā vākalpa sṣkaumjigya haṭṭha samu
 tta vā hanāsā ne ju varatā bhāvā karā
 29 kho piḍā yakṣā pi—rākā pvai'ttā hamatā
 kho hvā'ndā saindā hūña gyastūña suha .

Fol. 219^v 30 ku na-ro biysendā harbiśśī saindā biśśā
 cīyā biysendā ne ju varata byaude hārā
 31 vikalpa-mātra uccheda-saṃñā samu
 śśāsvata-saṃñā parri—yā pande biśśā . 31
 32 hanāsā hūni brāmttā kho ju kṣārā cha—
 dā hāna nuvaṣṭu vānau haṃdrūṣṣā mata 30 . 2
 33 śsumñāha-dṛṣṭā dṛ—ṣṭā parikalpa samu
 ne jāta-raṅgā kū—laina rrvāñi karā 3
 34 abūtu vīrā atāye nāstā vina
 ttāna ju bhāvi saṃkalpa śsumñā biśśā 4
 35 ne aśtā nāstā nāstā samu nīstā ttāna ne
 nāstā aśtā aśtu yuḍu yindā karā 5

24The Śrāvakayāna is as one kills a man utterly. The view of *śūnyatā* Fol. 219
 would very easily lighten *klesas*. 25One who is incurable on account of a
 false view is as one distracted by ophthalmia. His *saṃjñā* has become
 inactive due to pleasures dependent on *parikalpas*. 26(If) his senses are
 restrained (or) powerless, a man becomes faint. The *asaṃjñin* has
 fallen: if a path should appear to him, he has gone. 27The *saṃjñā* of
 space is like these *vikalpas*. Yet he is not *asaṃjñin*; his *saṃjñā* is merely
 inactive. 28His own *vikalpas* are merely truth based on *samskāras*. Thus
 there is hypothesis but no *bhāva* there at all, 29as when he paints a
 Yakṣa,* the painter himself is afraid; as when divine pleasures appear
 to a man in a dream, 30as long as he does not wake up, all appear to him,
 all, (but) when he wakes up, no thing is found there. 31Mere *vikalpa* is
 the *ucchedasaṃjñā*, the *śāśvatasamjñā*, the whole path of salvation. 32It
 is hypothesis, a dream, confusion, like lye in a wound. Examine these
 doctrines without hostility. 33Even the view of *śūnyatā* is the *parikalpā*
 of a view. The natural colour is not at all to be removed with a stick.
 34With regard to what has not existed, what does not exist is apart from
 what has not been made. Therefore *bhāva* is all empty *saṃkalpas*. 35The
 existent does not exist. The non-existent is merely non-existent. There-
 fore neither the non-existent (nor) the existent can really make the
 existent.

* Cf. 9. 19.

- Fol. 223^r 12 samñi jsa āṣṣei'ñā śśīyā hātānai samu
 ttāna ju ne daiyā rūva vāñānā karā 2
 13 dāyākā nāstā kyā va ju dai tcei'māna karā
 ttuṣṣei uysānye jsa rrayā nāstā ju varā . 3
 14 ko va ṣā āya kye va rūva tcei'māna ndai
 ātma rro daiyā vā—no pracyānu hāra 14
 15 ku-m jsa ju nāstā vāno pracyānu hāra
 dyākā ni byaude ttāna ttuṣṣei tcei'mā samu 5
 16 prracyau tcei'mā ttā rro hamata pracyā ṣṣai .
 ttatvatu trāma kho yā hūña daiyā hāra .
 17 cu-m jsa dasau pāṣkala tvo tcei'mā samu hārṣṭai
 niṣṭā ne vā vāna ttānu karā 17

- Fol. 223^v 18 ko va ttyau āya dasau viro samu
 nāstā daṣṣānu bhāvānu hamtsatātā hama 8
 19 ttāna ju ne ttyau tcei'mā ne vā handarā ttyau
 tcei'mā ne byode hamatā hār hā yā vātā 19
 20 rūva ne indā ttāna cu ne ju byaude hā—
 rā ce va ju upāta o jānga āya karā 20
 21 prracya hvāñindā se ṣā ttāru panate
 kṣaṇānai ūvāsa ttuvarā nāstā hamatā 1
 22 ahāmātā ṣṭānā cu ṣā hamatā praci hva—
 tā hāmā hāmāte ṣṭānā hāmātā iyā asamā 2
 23 nāruddha ṣṭāna hāra hāmamate jsa asama
 ttāna ju upāta prracyau jsa niṣṭā karā 23

13 kyai altered in MS. to kyā.

16 hvāñindā (cf. l. 21) altered in MS. to tcei'mā ttā rro.

For variant to 8. 12-23 see Appendix 1, p. 426. For variant to 8. 21-28 see Appendix 1, p. 427.

CHAPTER 8

Chapter 8 consisted of 50 verses, of which 39 are extant. The chapter extended from fol. 222^r to 226^r3. The first folio of the chapter, 222, with 8. 1-11, is the only one missing.

This chapter, like the preceding one, deals with the doctrine of *sūnyatā* 'emptiness', here especially in connexion with the teaching concerning *pratyayas* 'causes'.

¹²Blue, white, red is due merely to *saṃjñā*. Therefore, the *viññāna* does not really see forms. ¹³A seer does not exist who can really see with his eye. He is void, empty of self. He does not exist there at all. ¹⁴If there were one who could see forms with his eye, his very self would see things without *pratyayas*. ¹⁵Since therefore a thing does not exist without *pratyayas*, there is no seer. Therefore the eye is merely empty. ¹⁶The eye is due to *pratyayas*. Even these *pratyayas* themselves also are really such things as one sees in a dream. ¹⁷Since therefore there are ten parts of which the eye alone consists, it does not really exist, not at any rate apart from these. ¹⁸If through these it should exist, there would merely be ten things. There is no equal union of ten substances. ¹⁹Therefore the eye is not due to them nor is another due to them. The eye itself does not exist. A thing has come into being for it.

²⁰Forms do not exist, because a thing does not exist of which there would really be origination or cessation. ²¹Of the *pratyayas* they teach: 'This has made that arise. There is an opportunity for it in a moment. Moreover, it does not itself exist.' ²²Since the *pratyaya* is itself said to be unoriginated, the originated, being originated, would be unlike (it). ²³Suppressed things are unlike (it) because of arising. Therefore, there is no origination at all due to *pratyayas*.

- Fol. 224^r 24 ahāmāte ṣṭāni hāru upeviyā hāru
 aysāta māta tte pūra viro pharu 4
 25 nāruddhā ṣṭānā hāru upeviyā hāru
 muḍye rro merā ṣṣei pūra ysairo pharo 5
 26 hālydsi ne byaude kṣaṇa-masai nāstā kṣaṇā
 haṃtsa hāmānde vānau pracyānu hāra 6
 27 ttāna ju upāta hārṣṭāyā nīstā hāri
 kvī ne upāta nai ju vā jīṅga karā 7
 28 trāma kho hūnā o ttāmārā rūva biśśā
 ttatvatu nīstā vānau aysmūna samu . 28
 29 aysmuī vāñānā rūva chāya samu
 drravyāna hārā nāstā samu kho hūnā hārā 9

- Fol. 224^v 30 ttatvatu bāśśā rūva hāvī aysmū samā
 ṣṣei rro ṣā hāde samu nāma-mātr hvatā . 30
 31 nāstā ju hārā hīskya ne paṣṭāmata karā
 drravyāna hāra ttatvatu hārṣṭāyā ttuśśā . 31
 32 ttrāmu kho pharu priya tcalco ūce hāra .
 kyai dau ysū biysma kṣuṣṭu daiyā samu 32
 33 ne ju vara dai kṣustā biysma byode karā
 aysmuī vīvāgā ttandā dātte samu 33
 34 ttrāmu vinau arthā sarva-dharma biśśā .
 ttatvatu hārā nāstā citta-mātra samu 34
 35 gguvyo' bajāṣṣa tvī padī nīstā .
 gguvo' kye jsa ju pyūṣḍa o hamatā pyūṣḍa gguvā' 5

For variant to 8. 21-28 see Appendix 1, p. 427.

For a Late Khotanese version of 8. 29-33 see Appendix 2, p. 448.

24If, being unoriginated, a thing should produce a thing, an unborn Fol. 224
 mother—of her there would be many sons. 25If, being suppressed, a
 thing should produce a thing, many sons would be born even from a
 dead mother. 26There is no present even the length of a moment. There
 is no moment. Things would arise together without *pratyayas*. 27There-
 fore, there is really no origination of a thing. Since it has no origination,
 it has no cessation at all. 28All forms are such as a dream or partial blind-
 ness. Nothing really exists except by thought alone. 29Forms are merely
 the shadow of thought, of the *vijñāna*. No thing exists objectively. A
 thing exists only as in a dream. 30In reality all forms are merely one's
 own thought. Yet even this too is itself a mere name. 31There is no
 arrival of a thing at all, no setting out. Objectively, things are actually
 in reality empty. 32Things are such as many Pretas on the edge of the
 water. One sees it merely as fire, as pus, as urine, as serum. 33No fire,
 serum, urine really exists there. Such only does it appear as the *vipāka*
 of the mind. 34So all the *dharma*s are without meaning. In reality a thing
 does not exist. They are mere thoughts. 35Sounds are due to the ears.
 In this way, there does not exist in the ear that by which one would hear
 nor does the ear hear of itself.

- Fol. 225^r 36 haysge bušsañi vīri ysuyañi vīrā bišā
 varju nā byode ce va ju ttāte butta hāra 36
 37 sparśā ttarandarna vānau aysmūi jaḍā
 aysmū hārṣṭāyā ne skutu yindā hāru 7
 38 aysmū ttārā sūtro ttuśsau balysi hvate
 trāmu kho ātāsi ratnakūlu vātā 38
 39 aysmū hārṣṭāyā mahākāśava samu
 haṃdaro haṃdṛ vāte nitcana ništā karā 9
 40 rūvī raysā ggandhā sparśā nāštā karā
 aysmū hārṣṭāyā ne skutā yindā hāru 40
 41 ttatva hārṣṭāyā dharmā nāštā karā
 trāma kho samu hūnā vāno drravyā hāra 41

- Fol. 225^v 42 hūñā ne butte ṣātā ttuśsai hūnā samu .
 ciyā biysendā ne ju varata byaude hāra 42
 43 trāmu jaḍīna bāśśā dravya saindi hāra
 nāštā hajuvattete jsa hāra ttatvatu karā 43
 44 ttrāmu hajuvattātā kho dai ciyā hāmāte .
 tvī vāte dai maṃkyo varī jsānā paṭhute . 44
 45 hārna ju hārṣṭāyā jaḍī ništā karā .
 ttatvatu hārṣṭāyā hajvattātā ku ṣṭe 5
 46 ttrāma kho hūni o cā'ya-nārmāte hāri
 ttāmārā marīca biśśā sarva-dharma samu 46
 47 vṛtte jsa ṣei ištā hajvī hāde hāra
 arthāna kūsāñi cu vara sārī samu 47

36(So) the nostrils with regard to smells, the tongue with regard to Fol. 225
 tastes. There does not exist there that which would perceive these things.
 37Touch is due to the body. Without thought it is foolish. The mind
 cannot really touch a thing. 38In the *Ratnakūṭa-sūtra* the Buddha has
 proclaimed the mind to be as empty as space: 39'The mind, Mahākāśyapa,
 is really only inside, within. It does not in fact exist without. 40It does
 not really possess form, taste, smell, touch. The mind cannot really
 touch a thing.'

41In reality a *dharma* does not actually exist in fact. Things are with-
 out substance, such merely as a dream. 42In a dream, one does not
 perceive 'This is merely an empty dream.' When one wakes up, a thing
 does not exist there. 43So through ignorance do all things appear as
 objects. Through wisdom a thing does not actually exist really. 44Wis-
 dom is such as a fire: when it arose in it, it consumed the grate at once.*
 45Ignorance does not in fact really exist objectively. How then can
 wisdom really exist objectively? 46All the *dharmas* are only such as a
 dream or a thing created by magic, partial blindness, a mirage.

47This results from the teaching. But only the thing which is the
 principal point there must be sought out according to the meaning by a
 wise man.

- Fol. 226^r 48 cu mara šā iyu cu ne sūtro balysā hvate
mai ju ye nāsāte šā mamā ārru biśsu 8
49 cu mara šā iyu kho rro mahāyāñā hvatu
mai ju ye hamjsā'te apramānu yāde 49
50 cūde šā tte ārru kyai ne butte hamatā .
ne ju vara mamā ārru ne vā balysā kari 50 II :
1 Siddham biśpaḍā namasāmā balysu sarvārthasāddhu aggamjsu
dharmānu paṃjinu rraṣṭu sūtryau jsa hvāñāmā arthu 1
2 ttathāggatta-ggarbhā dharma-kāyā eka-yānā parriyā
hāmāmata jīṅga hārāṇu svabhāvāna ttatvatu śṣuṇya 2
3 samu kho ātāśi pāte—mīndi pyaure ttrāmī klaiśa
ttathāggatta-ggarbhā vasutā hāde kho ātāśā hamraṣṭu 3

- Fol. 226^v 4 dātīnai ttaramdari balysā—nu kho ātāśā hamamggā .
samu kho purra āyāte ūca trāmu mara rūvāna dyāre
5 kalyāṇā ysirrā kho ba—lysūstā ku na-ro kico vasu—
stā ttrāmu avaśśārṣṭā yā—na samu vasutattete vāśseṣā
6 vasutā ātāśi kho balysū—stā ku na-ro kicau vasutā trā—
ma avaśśārṣṭā yāna samu vasutattete viśseṣā 6
7 parrāta biśśā ttatvatu ggūta svabhāvina hiyā satva
samu hīvyā syāmata kūra cu na-ro vajsā're parriyu 7
8 ātmo hīvyāre kho striya pūra dai hūña aysamgga
o ttarrā rrau vātā āska ggāma kṣimjīndo marico 8
9 ttrāmu uysnora gyaḍīna avaysānda hāra vātā ba—
sta biśśā nā hāra ttatvata sai—ndā samu kho hūsandai hūni 9

48 Whatever there may be here which the Buddha has not spoken in a *sūtra* one should not accept. That is all my fault. 49 Whatever there may be here that has also been spoken in the Mahāyāna one should not try to make unauthoritative. 50 Why? This is the fault of him who does not understand it himself. It is not my fault in that case nor is it really the Buddha's.

CHAPTER 9

This chapter consists of 28 verses, all extant, extending from fol. 226^r 4 to 228^v 1. It is the shortest chapter known.

The doctrine of *śūnyatā* is further discussed (cf. Chapters 7, 8), with reference to five things (9. 1-2): the *tathāgatagarbha* 'the *bodhi* germ', the *Dharmakāya* 'spiritual body', the *ekayāna* 'the unique Vehicle', deliverance, the origination and cessation of things (*utpāda-nirodha*).

¹Success. First of all, I worship the blameless Buddha Sarvārthasiddha. I proclaim the correct meaning according to the *sūtras* of five things: ²*tathāgatagarbha*, *Dharmakāya*, *ekayāna*, deliverance, the origination (and) cessation of things. These are by nature really empty. ³Just as the clouds darken the sky, so do *kleśas* (the *tathāgatagarbha*). But the *tathāgatagarbha* is always as pure as the sky. ⁴The Buddhas' *Dharmakāya* is like the sky. Just as the moon is reflected in water, so do (the Buddhas) appear here bodily. ⁵As *bodhi*, so is fine gold. If it is not yet completely pure, so are the remaining (two) Vehicles. The difference is merely one of purity. ⁶As *bodhi*, so is the pure sky. If it is not yet completely pure, so are the remaining Vehicles. The difference is merely one of purity. ⁷Beings, bound by their nature, have all been delivered, have really escaped. It is only their own false appearance if they do not yet behold deliverance. ⁸They appropriate a self as a barren woman sees sons in a dream, or as the thirsty, swift deer on the plain long for a mirage. ⁹So through ignorance beings are bound to unrecognized things. All things appear real to them just as a dream to one asleep.

Fol. 227^r 10 hāmāmata jīṅga hārāṇu samu kūre syemāte īñi .
 vina kūre syemāte dharma hamata hārṣṭāyā ne indā 10
 11 crrāmu hūsandā uysnora hūñā hāra deindā vācāttra
 ttrāmu ttāte uaiṣṣa jaḍina ttatvatu ju hāde ne indā 1
 12 kho ju ttāmārā daiyā kye kā—śā o ttarrai rrau vātā ūtco
 ttrāmu hāra virā abhā—va uysnora basta gyaḍina 2
 13 skaugye ttāte harbiśśe trāme kho ye cā'ya-nārmātu daiyi
 kho ju cā'ya-nirmāto niśtā paramārthā ttatvatu trāmā 3
 14 anātma harbiśśā satva nairātma harbiśśā dharma .
 paramārtha harbiśśā balya samu nāma-mātrā śśūnya 4
 15 svabhāvāna śūnyā abhāvi anāstani nāstī jīṅga .
 nai ye dātu yindā ne vātu samu ye bvemāte jsa paysendā

Fol. 227^v 16 ṣa ro hamata bvāmata trāma vari jsāna ttīyā ni byode
 samu kho dai cī pasūste dai maṅkyo jsāni paṭhaiyā 6
 17 cu ye klaiśa karma hāvīyā kho rro hūñā klaiśyo karma
 kāmu buro hūstā nā bu—tte abhāvāna brāntā niruddha .
 18 klaiśa samu trāma kho māya māya samu trāma kho ka—
 rma hūñā māñandu vivātu varāśāte samñā jaḍina 8
 19 samu kho pīrākā pvai'ttā tte yakṣa cu tvera pīde
 trāmu uysnora avāyā cu nā hāvīñe samñe jsa skaunda .
 20 ttāna samñā-mātrai lovā ttāna samñā-mātre ṣkoṅgye .
 ttāna samñā-mātrā dharma hamatā hārṣṭāyī ne indā 20
 21 cīyā ṣa samñā nihuśdā ku ye mahābhūtu paysendā
 nāhuta puṣṣo kleśa abhā—vu biśśi kāḍāyāne jiyāre 1

For variant to 9. 11-18 see Appendix 1, p. 428.

For a Late Khotanese version of 9. 8-13, 14-28 see Appendix 2, pp. 448, 450.

¹⁰The origination (and) cessation of things is due merely to false appearance. Apart from false appearance, the *dharma*s themselves are not really there. ¹¹As sleeping beings see various things in a dream, so, through ignorance, they see these while awake. But they do not really exist. ¹²As one who has cataract sees partial blindness, or as a thirsty man sees water on a plain, so beings are through ignorance bound to non-existent things. ¹³These *saṃskāras* are all such as when one sees what is conjured up by magic. As what is conjured up by magic does not exist, so really is the *paramārtha*. ¹⁴All beings are selfless, without self all the *dharma*s. According to the *paramārtha*, all the Buddhas are mere names, empty. ¹⁵The non-existent is empty by nature. It is without beginning. It has no cessation. One cannot see it or hold it. One recognizes it only with perception. ¹⁶This perception also is itself such. Then at once it does not exist, just as when a fire flares up, it straightway burns up the fire's stand. ¹⁷Whatever *kleśas*, *karmas* one appropriates, they are like *karmas* due to *kleśas* in a dream. As long as one sleeps, one does not realize this. With its non-existence, confusion is destroyed. ¹⁸*Kleśas* are merely such as deception. Deception is merely such as *karmas*. Through ignorance, the imagination experiences *vipāka* like a dream. ¹⁹Just as a painter fears that Yakṣa whom he paints on a scroll,* so beings (fear) Apāya, things which have been created for them by their own imagination. ²⁰Therefore, the world is mere imagination. Therefore, the *saṃskāras* are mere imagination. Therefore, *dharma*s are mere imagination. They themselves do not really exist. ²¹When that imagination by which one recognizes a great element disappears, then *kleśas* have utterly disappeared to non-existence, all one's evil deeds disappear.

* Cf. 7. 29.

Fol. 228^r 22 varā ṣṭānā panye uysnorā ttathāggatta-ggarbhū paysendā
 biśśā dharma-kāyāna balya dāse vīri sāmuha daiyā 2
 23 kṣaṇuvo biśśā kalpa ttuvā—stāndā gyasta balya tṭr-adhva
 panye kṣaṇā kṣettra tṭr-adhva paniña paramāṇavo tranda 3
 24 panye kṣaṇā caryo tṭr-adhvo . pani gyastā balyā nājsaṣṭe
 parrijāte śśo śśau balyi pharu anābhoggāna satva 4
 25 nirvānā trāmu paysendi samu kho hūsandā bāysendā
 ttāri dva yāna biysāṃgya kye mara stāsindā samtsera . 5
 26 anāstani ahāmāta dha—rma ahāmātā jīṅga nā byode
 hāmāmata jīṅga hārā—ṇu samu paḍa sastu gyaḍina
 27 ttiyā ākṣūtā dāyāna hamu bāḍu harbiśśā vīra
 samu kho purra paniña nā—tāya o kho tcarā āyāna dāttā

Fol. 228^v 28 parrijāte satva dukhyo jsa kho rro hatāḍarāṃjsya balya
 panye kṣaṇā harbiśśā vīri hamu bāḍu ggei'śśata cakkru 28 II
 1 Siddham namasimā harbāśśā balya balyānu harbiśśu dā—
 tu bāśśā bodhisatva pyuvī—ru bodhi-saṃbārā padaṃgya 1
 2 haudyō jsa pracyau hva'ndā ba—lysūsta aysmū ysaiye
 tcohora ṣu pāta'jsa drra—ya dīra u paṃjyau jsa panašte 2
 3 ttathāggatta-ggarbhī ttīma bodhi-saṃbārāi hoda
 kṣāta' pāramatc mulysdā balyūstā haṃggaśśo ttanda . 3
 4 vasutā śśārā buljsā-jserā hajvānu ysūškā utāri
 vāstāri surai aggaṃjsā dāna-pāramata horā 4
 5 śśumḃākā haṃ vāte māsā biśśā hālā vasutā aggaṃ—
 jsi drrai padya uspurā rraṣṭā balyūstā vaska parāhā 5

22At once one recognizes the *tathāgatagarbha* of every being. One sees Fol. 228
 all the Buddhas everywhere bodily present with their *Dharmahāya*. 23In
 moments, the *deva* Buddhas of the three times have conveyed (beings)
 across all the *halpas*. In every moment they have crossed the fields of
 the three times, entered every atom. 24In every moment every *deva*
 Buddha displays the career of the three times. A Buddha delivers one
 by one many beings without effort. 25One so recognizes Nirvāṇa as
 when a sleeper wakes up. Those two Vehicles are the waking up of those
 who become weary here in *saṃsāra*. 26Beginningless, unoriginated are
 the *dharma*s. Of the unoriginated there is no cessation. The origination
 (and) cessation of things seemed good before merely through ignorance.
 27Then he begins to appear at the same time before all, just as the moon
 appears in every river, or as a face appears in a mirror. 28He rescues
 beings from woes just like the former Buddhas. At every moment he
 turned the Wheel at the same time before all.

CHAPTER 10

Chapter 10 consists of 35 verses, all extant, extending from fol. 228^v2 to fol. 231^r6.

This chapter deals with *bodhisambhāra* 'the equipment of *bodhi*', namely the six *pāramitās* 'perfections' and compassion. The six *pāramitās* are described (10. 4-9) and associated with the ten *bhūmis* 'stages (of religious development)' (10. 12-33). This section has much in common with the *Daśabhūmikasūtra*, ed. J. Rahder, Paris and Louvain, 1926. The parallel passages are summarized by Leumann, *Lehrgedicht*, pp. 126-7. See also Chapter 16.

¹Success. I worship all the Buddhas, the whole Law of the Buddhas, all the Bodhisattvas. May you listen to the description of *bodhisambhāra*.
²Through seven causes a man's mind is born for *bodhi*. Four are powerful, three weak, and through five it is lost. ³The *tathāgatagarbha* is its seed. It has seven *bodhisambhāras*: the six *pāramitās*, compassion. Such is *bodhi* in summary.

⁴Pure, good, praiseworthy, agreeable to the wise, noble, expansive, clean, faultless is the *dānapāramitā*, giving. ⁵Always great in measure, in all directions pure, faultless, in three ways complete, true is moral restraint for *bodhi*.

- Fol. 229^r 6 nāṣaunda tsāṣṭa sahyamkya hudanda uspurra styūda
 ggambhira vasuta hamraṣṭo kṣāṇdā-pārāmata mātā 6
 7 pāta'jsa kāde styūda bāhi—yu atā ttuvare mātā aggaṃ—
 jsa . ggambhira rraṣṭa hamraṣṭu vīrya-pārāmata štāka . 7
 8 prratārastu bādāna rrāśa vasuta kāde tsāṣṭa utāra
 pāṣkālsta ārsta sañyau jsa dhyāna-pārāmata bvāña 9
 9 biśśā hālā harbāśśa biśśa ggambhira vasuta anāśśa
 rraṣṭa dva padya utāra haṃ virā bvāmata mulysdā 10
 10 samtsārā cu paṃjsa skandha arahanda haṭṭhe tcohora
 pracyau jsa khaḍga-viśāṇa ksyau pārāmyau balya . 10
 11 haṣṭyo jsa buljsyo śūste pārāmate hvatā hvatā paṃjsa
 samgrahāna varata kaśśā—re bodhi-sambāra hamālā 1

- Fol. 229^v 12 pramudātto būmā paḍauysa samgrahā-vāstā paḍauysā
 sārāyaṇi tcūramā ṣṣa—dda dāna-pārāmato kaṣṭa 2
 13 śāta būmā samgraha draya mārggāṅga u pūhā . sā—
 rajā samai-prahāṇā śśīla-pārāmato kaṣṭa 13
 14 prabhaṃkaro bhūmā mātra u mudditta sārāyaṇa drā—
 ya lakṣaṇānu dirśānu he—ttu kṣāṇdā-pārāmato štāre 4
 15 ārciṣmata būmā ridi-pā—ta u vīryendriya vīrya-bodhyā—
 ṅga samai-vyāyāmā vī—rya-pārāmato kaṣṭa 5
 16 pūha vā durjaya būmā smṛtti-samādhindri pātco .
 smṛtti-bodhyāṅgā upekṣā prrasrabdhā pātco samādhi 6
 17 samai-smṛtā samai-samādhi samai-saṃkalpā upekṣa
 dhyāna-pārāmato kaṣṭa kṣāta ro smṛtā handare māste 7

8 štāka altered in MS. to bvāña (Leumann).

14 mātra u for MS. u mātra.

For a Late Khotanese version of 10. 10 see Appendix 2, p. 452.

6Calm, contented, enduring, well-tamed, complete, firm, deep, pure is always the great *kṣāntipāramitā*. 7Very powerful, firm exceedingly, extremely great, flawless, deep, true, always necessary is the *vīrya-pāramitā*. 8To be exercised naturally at the proper time, the *dhyānapāramitā* should be understood as pure, very calm, noble, varied, equipped with *upāyas*. 9*Wisdom, compassion are always in all directions complete, entire, deep, pure, indestructible, true in two ways, noble. 10(As there are) the five *skandhas* in *samsāra*, (so are) the Arhats (and) the four truths; the Pratyekabuddhas with the *pratyayas*; the Buddhas with the six *pāramitās*. 11Five *pāramitās* are each equipped with eight virtues. The *bodhisambhāras* fall there together in a group. 12In the *pramuditā*, the first *bhūmi*, the first *saṃgrahavastu*, the fourth *sārāyaṇi*, faith falls in the *dānapāramitā*. 13The second *bhūmi*: the *saṃgrahavastus*, the three *mārgāṅgas* and the fifth *saṃrañjana*, the *samyakprahāṇa* are included in the *śīlapāramitā*. 14In the *prabhākari bhūmi*, *maitrā*, and *muditā*, the three *sārāyaṇas*, the *hetu* of the thirty *lakṣaṇas* are in the *kṣāntipāramitā*. 15The *arciṣmati-bhūmi*: the *ṛddhipādas* and the *vīryendriya* and *vīryabodhyaṅga*, the *samyagvyāyāma* are included in the *vīryapāramitā*. 16The fifth, the *durjayā-bhūmi*: the *smṛtindriya* and the *samādhindriya*, then the *smṛtibodhyaṅga*, the *upekṣābodhyaṅga*, the *prasrabdhibodhyaṅga*, then the *samādhi*, 17the *samyaksmṛti*, the *samyaksamādhi*, the *samyaksaṃkalpa*, the *upekṣā* are included in the *dhyānapāramitā*. The six other great *smṛtis* also,

* Cf. 2. 189.

- Fol. 230^v 18 abhimukha kṣei'ma būmā hodama dūraṃggama nāma
smṛtyupasthāna tcohora prajñendri samyagdrṣṭā 18
19 bodhyaṅga-dharmavācayā draya parriyānā śśāma
pratāsaṃbate śśāstra-ṣṣa—hāne paṃjsa pāramate kṣei'mā
20 kṣei'mo pāramato kaṣṭa vāna upekṣendri mulśde ṣā bro—
kyā yānyau dvyau jsa haṃ—bajsyā bvāmata hvinde . 20
21 dharma nairātma paysendā draya avaśśārṣṭe būmi
paniṇa pāramato ka(ṣṭe) sañāna avaśśārṣṭe paṃjsa 1
22 varā ṣṭāna ttīyā haṃbiḍā kṣei'ma pāramata mulysdā .
pāṣkālsta yānyau dvyau jsa balysūstu hastamo butte 22
23 saṃgrahā-vāstyau dvyau jsa . vaineyā nāste dvyau jsa .
sārāyaṇa-dharmyau kṣātyau jsa vainaiyā vasuta hamāndā 23

- Fol. 230^v 24 pārāhāna harbiśśā māsta prañāhāna yindā haṃbāḍu
vasuta pariśuddha buddha-kṣe—tru māstu ggūttāro ysamthu 4
25 lakṣaṇyau āysāta aṃgga vyaṃjanyau tcarṣuva vūḍa .
utāra indriya bā'yā kṣāndā-pāramata yindā .
26 biśśā kīre dāśśāte māsta vaśrāmā byehāte aṅga
drai asaṃkhiya ni stāsti vīrya-pāramate kāḍāna 6
27 smṛte jsa biśśā dāraṇi bu—tte biśśā samāhāna samādhi
nīvaraṇa jāndā abhijñyau dhyāna-pāramate vīrā 27
28 tcohora haṭhṭhe paysendā kṣei'mo pāramato vīri .
tcūryau jsa parṣṭi viparyāsyau pāta' byehāte paṃjsa . 28
29 cī asādhāraṇo vīrā vaṣṭiyā bvāmato vīri
pātco vari ṣṭāni paysendā tcohori handare haṭhṭhe 9

18the *abhimukhi*, the sixth *bhūmi*, the seventh called *dūraṃgamā*, the Fol. 230
four *smṛtyupasthānas*, the *prajñendriya*, the *samyagdrṣṭi*, 19the
*bodhyaṅga*dharmavācayā, the three *vimokṣa-mukhas*, the *pratīsaṃvidās*,
the five *śāstra*-virtues belong to the sixth *pāramitā*. 20Those included in
the sixth *pāramitā* except for the *upekṣendriya* (and) for compassion,
this is said to be the wisdom that can be shared even with the two
Vehicles. 21(If) one recognizes the *dharma*s as selfless, the three remain-
ing *bhūmi*s are included in each *pāramitā* (and) by an expedient the
remaining five. 22Then at once compassion, different from the two
Vehicles, is fulfilled in the sixth *pāramitā*. He attains best *bodhi*.

23With two *saṃgrakavastus* he takes on pupils. With two (more and)
with the six *sārāyaṇadharmas* he makes pupils pure. 24Through moral
restraint, he can fulfil all the great *prañidkānas*. His birth will be in a
pure, purified Buddha-field, in a great *gotra*. 25The *kṣāntipāramitā*
makes his members adorned with the *lakṣaṇas*, gleaming, covered with
the (*anu*)*vyāñjanas*, his senses noble, rays. 26He accomplishes all the
great acts, he obtains *vajra*-members. For three *asaṃkhyeyas*, he does
not weary because of the *vīryapāramitā*. 27Through his memory, he
understands all the *dhāraṇis*, all the *samādhānas*, *samādhis*. Through
the *abhijñās*, he destroys the *nīvaraṇas* in accordance with the
dhyānapāramitā. 28He recognizes the four truths in the sixth *pāramitā*.
He escapes from the four *viparyāsas*. He obtains the five *balas*. 29When
he would remain in the unshared wisdom, then at once he recognizes
four other truths.

- Fol. 231^r 30 haṣṭyau jsa parstā viparyāsyau biśśā butte vimūha . tr—
maṇḍala-śśuddhe paysendā dāna-pārāmato rraṣṭo 30
31 tr-adhva indriya butte jsānu vīri panye uysnorā
ttathāggatta-ggarbhu vajiṣṭe biśśo eka-yāni padaṃgyo 1
32 samu anābhoggāna kire panye kṣaṇā harbiśśā yindā
dasamo haṃberāte būmu daśyo pāta'ñyau jsa haṃbuśdā 2
33 śśūraṃggamu butte samāhānu u vajrropamu rrāśu
dasau saña darrau tcahora haṣṭūsu dharma patārgya 3
34 śātā asādhāraṇi jñānā tteri ānuśaṃsa pharāka
bodhi-saṃbāru hvataimā sūtryau jsa ttatvata rraṣṭo 4
35 kye śātā bati arthāna sai—yā o rraysgā haṃggasśo vandā
ttāri vāstāri hvāñādu kye satā vetā bvāre II 35 II

- Fol. 231^v 1 Siddham mulysdā pārāmate mai—tra kāḍe bodhi-cittā utārā
daśtā sañi ma hāmā vaysñā ttāteñe śśāratete jsa hāysa 1
2 biśpaḍāka mulysdā aśtā balysūñavūsai hvandā
biśśā satva vīrā haṃaṃgga avachauda māstā utārā 2
3 ttāna cu biśśā mulysde ṣṇau—mā cu hā nei'hvastu yāḍāndā
balysūñavūsā hatāro ka tto hastamo busta balysūstu
4 kye ṣā ce marā hvaṃ'duvo ysā—tā kvī mulysdā aysmya niśti
ṣṣai ne hve' hvīndi ma pulsa . ko bodhisatvā pachīysda . 4
5 mulysdā samu trāma kho mā—ta biśye śśāratete satsera
ttāna cu balysūñi ṣṣahāne biśśā māste mulśde jsa ysātā 5
6 avachauda mulysdā haṃaṃgga kyai ne brī yande aysmūna
haṃaṃggai haṃ vite mulysdā kho rro ttu vāte cī brī yande 6

³⁰He escapes from the eight *viparyāsas*. He perceives all the *vimokṣas*. Fol. 231^r
He recognizes rightly the *trimaṇḍalaśuddhis* in the *dānapāramitā*. ³¹In a
short time he perceives every being's senses of the three times. He sees
the *tathāgatagarbha*, the whole manifestation of the *ekayāna*. ³²At every
moment, he performs all acts without effort. He fulfils the tenth *bhūmi*.
He enjoys the ten *balas*. ³³He realizes the *Śūraṃgamasamādhāna* and the
vajropama-experience, the ten *upāyas*, the four *vaiśārādyas*, the eighteen
āveṇikadharmas. ³⁴This is the unshared *jñāna*. So many are its *ānuśaṃsas*.
I have rightly, truly described the *bodhisambhāra* according to the
sūtras. ³⁵May those who know the hundred Vedas proclaim it in detail
to that man to whom this seems small in meaning or brief, small in
compass.

CHAPTER 11

Chapter 11 consists of 77 verses, all extant, extending from fol. 231^v1 to 237^v

Five topics are announced in verse 1: compassion, the *pāramitās* 'perfections' *bodhicitta* 'thought directed to enlightenment', and the skilful *upāyas* 'expedients'. These are then expounded: compassion (11.2-12) and *maitrā* 'love' (11.13-16), the *pāramitās* (11.17-46), *bodhicitta* (11.47-60), the skilful *upāyas* (11.61-77).

As pointed out by Leumann, the last section 11.62-77, bears a close resemblance to the *Bhadracaryādeśanā* (Skt stanzas 1-16; Khotanese stanzas 4-21). On this text see also p. 3.

¹Success. Compassion, the *pāramitās*, *maitrā*, very noble *bodhicitta*, the skilful *upāyas*—may I not now be far away from this goodness.
²First of all for a Bodhisattva is compassion alike for all beings, unhindered, great, noble, ³because it is all the favour of compassion that they have been able to overcome once as Bodhisattvas so that they have realized this best *bodhi*. ⁴Anyone who has been born among men who has no compassion in his mind is not called even a man. Do not ask whether he should be considered a Bodhisattva! ⁵Compassion is such as the mother of all goodness in *saṃsāra*, because all Buddha-virtues have been born from great compassion. ⁶Compassion is unhindered, equal. Compassion is always equal for one who does not have love in his mind for one as also towards him when he does have love for one.

- Fol. 232^r 7 utāra mulysdā biśśānu satvānu aysu dukha bājo
 śśūkā varā barāmā avā—yi ttārā balysūstu bvāro 7
 8 kāḍe māsṭā mu'ysdā ṣa hvīnde ko va aysu harbiśśā satva
 nārvānu kīntha ttuvāyā hamatā hā ustamu trāme 8
 9 mulysde ālambanā satva . ce mara samptsera dukhautta .
 paṃjsa gg<a>tā ku buro ni hī—skya paniña ggata storā dukhautta .
 10 narya kāḍe kāraṇe store prriya kāḍe ttarrā u kṣūta .
 ttāryaśūnyānā jaḍi māsṭā u śśūjiye puvai'ndi . 10
 11 ysare maraṇā āchai kāṣce ttā mara dukha hvamduvo' māsṭa
 gyastānu stora cavana-dha—rma brāyo nuṣṭhurā gvāysā 1
 12 dukhī aysmūna maññā kho ye pūra daiyā dukhautta
 cu ṣa dukhā ysāru vātā hvā'ndi ttuto balysa mulśdu hvatāndā 2

- Fol. 232^v 13 maitra aysmūna tta kā'ñu cu buro suha hvī'ya gyastūña
 ttyau suhyau harbāśśā satva haṃ vīri āṃdu suhautta 13
 14 biśśā cāsta drūṇā tsāta uspurā nā indra amga .
 ne nā gvāysā brīna ne vā haṃphau ci nā ysāṣṭā suhotta 4
 15 vicitre ṇā māsṭā papāgye haṃggargga āysāta ā're .
 suhyo biśśā āṇa ramīndā nāsṭā ju ne satvā dukhottā 5
 16 dai bei' praharaṇa būta nai ne ttuṣṣe tsāraṇa indā
 diṣṭa tte nāta balysūstā ce ṣa ce ttuto bhāvāte mātiro .
 17 kṣāta' pārāmate hvandā panūḍai biśśe carāñe .
 ttāna ku śśau carāte haḍā—yi varata kṣāta ttāre kaśśāre
 18 cu ye horā heḍā ṣa vara śśilā cu balysūste hātāyi
 panūḍai haḍai ttādārā horā—mā ṣi samvara-śśilā 18 II

9 ggatā for MS. ggātā.

For variant to 11. 13-24 see Appendix 1, p. 429.

7Noble is compassion: 'May I alone bear upon me the woes of all beings there in Apāya. May they realize *bodhi*.' 8This is called very great compassion: 'May I bring all beings to the city of Nirvāṇa. May I myself enter it last.' 9The object of compassion is beings who are woe-afflicted here in *saṃsāra*. There are five *gatis*. Wherever their arrival is, they are greatly distressed in every *gati*. 10In hell there are very severe torments. The Pretas are very thirsty and hungry. There is great ignorance among the animals, and they fear one another. 11Old age, death, disease, anxieties, these are the great woes here among men. For the gods the *cyavanadharms* are terrible. Severe is the separation from loved ones. 12One should think in one's mind of woes as one sees one's sons woe-afflicted. What this woe is in a man's heart, this the Buddhas have called compassion.

13*Maitrā*: one should so contemplate with one's mind: whatever human, divine pleasures there are, may all beings always be blessed with these pleasures. 14They are all youthful, healthy, rich. Their senses, members are complete. There is for them no separation from a loved one nor union with one who is hated by them. They are blessed. 15Various great feasts, gatherings are prepared for them. They are all rejoicing in pleasures. There is not a being distressed among them. 16Fire, poison, missiles, Bhūtas cannot destroy them. *Bodhi* has been taken in the hand by anyone who meditates upon this *maitrā*.

17A man must practise all six *pāramitās* every day, because if one practises only one during a day, then those six fall. 18If one gives gifts, therein is *śīla*. If for the sake of *bodhi* I give so much every day, this is *saṃvaraśīla*.

- Fol. 233^r 19 pajyandau vīri ne ysurre yande vasutu aysmū dirysde
 cvī halcā crrāmu pajīyi šai kṣamottātā ne oysde 9
 20 hīvina dastāna heḍā nai ustamu hāmāte nāmānu
 šai karittātā u jānā cvī byātarje jsa heḍā . 20
 21 šai hajvattātā se horā haṁtsa-vīvātā saṁtsera .
 haurāna ye tsātā hāmāte āstarni pārāmatā hori 1
 22 śśilīnai haurā abhaya-dā—ni cu śākṣāvātā vīri pra—
 ysātā ggaurava mästā šai kṣamottātā pachīysde 12
 23 cu ye styūdu dārysde parā—hu kau ni śākṣāvātā bvāñi
 šai karittātā šā jāni cvī ttā śākṣāvātā byāta 23
 24 cu ttu butte sei mamā tcerā . sei' mā hārṣṭāyā ne tceru .
 tta tta parehāni parāhā šā hajvattātā dyāñā 4

- Fol. 233^v 25 kṣamovi horā abhaya-dā—ni se aysu īmu ne oyse
 sahyandai šī vara virśā . śśilā cvī ysurre jsa pathaṁka 5
 26 uī' vasute dārysde šā jāni nai vīrā aysmya oysā
 šai hajvattātā cu butte puñā kṣamottete jsa māsta 6
 27 vārsā vātā horā šā kašte ttarandarā kṣīna paśśāñā
 balysūste vaska bajīyā patātsai ni ju yane hīsu 7
 28 kho hauna hvāñāte halci . ttai rro biśśu kīrina tceru .
 šī śśilī kṣāndā cu virśā sarva-satvānu hātāyā 8
 29 ūmandā ṣṭāni tte kīrc biśśā karittete jsa yīndi
 bvemāte jsa yīndā ttā kīre šai hajvattātā šā jāni 29
 30 jāyā puṣṣo klaiśa paśśātā puṣṣo bitandete šā horā .
 kṣamotā āste parehandai virśondā ttu kālu 30

29 ṣṣai altered in MS to šai.

For variant to 11. 13-24 see Appendix 1, p. 429.

19(If) one is not angry with a beggar, keeps one's mind pure whatever, however he may beg from him, this is forbearance, (if) one is not angry. 20(If) one gives with one's own hand (and) there arises no repentance to one afterwards, this is conscientiousness and *dhyāna*, if one gives it because of memory. 21This is wisdom: 'Giving is connected with *vipāka* in *saṁsāra*. Through giving one becomes rich. Giving is the beginning of *pāramitā*.'

22A gift involving *śīla* is the giving of security. Faith, great reverence with regard to the *śikṣāpadas*, this is regarded as forbearance. 23If one holds firmly to moral restraint: 'Would that I may not infringe the *śikṣāpadas*', this is conscientiousness, this *dhyāna*, if one remembers these *śikṣāpadas*. 24If one perceives this: 'This must I do; this I must not do at all; thus is restraint to be exercised', this is to be viewed as wisdom.

25A gift involving forbearance is the gift of security: 'I am not angry today.' Therein is the *vīrya* of one who is tolerant. *Śīla* is when one has restraint from anger. 26(If) one keeps the senses pure, that is *dhyāna*, (if) one has no hatred, anger in the mind. This is wisdom when one perceives: 'There are great merits from forbearance.'

27This gift is included in *vīrya*: 'The body is to be given up. May it be broken for the sake of *bodhi*. I abandon it. I do not grudge.' 28As one says anything with his voice, so must he do everything in practice: this is *śīla*. Forbearance is *vīrya* for the sake of all beings. 29(If) while sleeping one performs all these acts with conscientiousness (or if) one performs these acts with knowledge, the latter is wisdom, the former *dhyāna*. 30(If) in meditation one has completely given up *kleśas*, completely doubts, this is giving. At that time he remains forbearing, self-restraining, heroic.

Fol. 234^r 31 vara hajvattātā ku jāni tta tta sūtro vāsana hvīnde
tta vā pārāmate paṃjsa biśśā hajvatteta kaśśāre 1
32 tta hvate nāggārjuni ho—ri parāhā kṣāndā u vārsā
jāna pārāmate paṃjsa biśśā hajvatteta vahāste 2
33 prajñā-pārāmatā vātā ṣṭā—nā dharma-dānīnai horā .
ṣei hori hastamā hvīnde ttāna jso vara ttāri kaśśāre 3
34 cu buro grata hajvī kho tcerā ku tta yīndā ṣi vara śśilā .
dharma biśśā vasva svabhāvu ṣai nvaśtāmata kṣāndā 34
35 ṣi varata virsā cu haspī—jsā vara bvāmata virā
cu ttā dharma virā patārgya ṣi varata jānā pachīysde .
36 cu ye spēte biḍā bū' pada—śdā ciro balśa ṣā horā naṣka—
ndo bañāte ṣsei ṣā horā cu vara jiye prahoṇā . 7

Fol. 234^v 37 satā haṣṭa tcīra balśa tsi—mā ttu buro pulṇa-pravāhā
hārṣṭāyā vīri avaṣṭandai ṣi varata parāhā 37
38 ku ye balysu daiyā vasu—stā vara hva'ndi aysmū ttitā
ṣai kṣamauttātā u vārsā cvī ṣṭānā tvaṃdanu jsāte 38
39 jāni buddhānusrṃti jānā hajvattātā cu balysi .
varā jsānā yande ṣṣahā—ne aysmūna byāta hamraṣṭu .
40 paśśāta-jīvāte āste araṃṇā ṣi vari horā .
pathiyā diryau karanyau jsa śśūkā ṣi vara śśilā . 40
41 bāśśā satva vīri maitra-cā—ttā kṣamottātī māsā . cu
paḍā sāmu ustamu sā—mu brrātā ṣi varā vārsā 1
42 cvī byātarja tto diśo oṣku ku ṣtai pīśai parstā ṣi
jānā māsā hajvattātā cu samtsāri puva'stā 42

31^r "There is wisdom where there is *dhyāna*", so is a verse proclaimed in the *sūtra*. Thus five *pāramitās* all fall under wisdom. 32^r So spoke Nāgārjuna: 'Giving, moral restraint, *kṣānti* and *vīrya*, *dhyāna*, five *pāramitās*, are all included in wisdom.' 33^r In the *prajñāpāramitā* is the giving which is Dharma-giving. This giving is said to be the best. Therefore those fall under it. 34^r When one so performs whatever commands there are as they are to be performed by a wise man, therein is *śīla*. 'All the *dharma*s are pure by nature',—this analysis is *kṣānti*. 35^r The exertion therein for wisdom is *vīrya* therein, that for the *āveṇika-dharma*s is considered to be *dhyāna* therein.

36^r When one scatters flowers, burns incense, a lamp at a *stūpa*, that is giving. If one makes a dam, that is giving, since clothing is worn out therein. 37^r 'One hundred and eight times will I go to the *stūpa*.' So far extends the stream of merit that even for one who does not in fact set out, this is moral restraint for him. 38^r When one sees a Buddha, if then a man's mind becomes pure thereby, that is forbearance, and (it is) *vīrya* when he goes to honour him. 39^r *Dhyāna* is *dhyāna* which is *buddhānusrṃti*. Wisdom is when one always at once recollects in one's mind the Buddha's virtues. 40^r (If) one sits in a forest having given up life, therein is giving. (If) one has refrained from evil deeds, therein is *śīla* alone. 41^r (If) he has *maitrācitta* towards all beings, he has great forbearance. If he is awake during the first watch, during the last watch, therein is *vīrya*. 42^r If he has concentration continually in that direction in which his teacher has ordered, that is great *dhyāna*. It is wisdom if he has been terrified of *saṃsāra*.

- Fol. 235^r 43 pāṇḍāvātīyā cu śśauggī cu ttārsāsūnī heḍā . o
hamatā hviḍā cu marā prā—ṇā ttāna pāta'jsa hāmāro 3
44 cū khāysā ūsā pajāysā—ro divate harbiśśu ūso
ṣi horā śśilā kho hvatu sū—tro pāṇḍāvātu padamgyo
45 ṣai kṣāṇḍā cu ju amanāvu o daiyā o vā pyūṣḍe .
biśśu kṣamātā vārsā ka batu byehāte biśśu sahyāte u dīru
46 jāni āhāra-parikṣo biśśu byāta yande kho tceru
ṣai hajvattātā cu butte ṣā rraṣṭa hastama jsina 6
47 kṣāta pārāmate biśśe ttū nājsaḍu varata kaśśāre .
ku ye āraṇāni haspā—śtā o pāṇḍāvātāna jūtā 7
48 ttāna bodhi-cittā pāta'jsā . hāmāte cu ttāte carāte ha—
mrraṣṭu pārāmate mulṣde jsa haṃ—tsa sarva-satvānu hātāyā .

- Fol. 235^v 49 usāvātā satva hamraṣṭu hā bodhi-cittu varālsto hi—
vī ttāna hārna bodhi-cittā pāta'jsi hāmāte bihiyu .
50 karā nā uskuṣde aysmūna balysūñāvūysai vīri
praṇāhāna māsta bañāte styūda bodhi-cittāna huṣṭā 50
51 ne ju ye karā hvāñāte ggaṃ—jse ka tteye ggaṃjsa ṣa iya
biśśi pramāni mahāyāni bodhi-cāttāna huṣṭā . 51
52 handarye hvāṇḍā hāvu daiyā pajsamu buljse pyūṣḍe .
u ne ye hā yande are—tu bodhi-cittī ni panašte 1
53 tcohaura ttātā satva kama jsa hvandi parehāñu bihi—
yu ttiye bodhi-cittā ni ttu—ṣse jsāte yāva odi balysūste
54 ci śrāvaka-yāni satvā ko ni hamatā śtā śtā balysūstā
ce mahāyānā ggaṃjse hvā—ñite kye rro byūjāte satva 4

43Whatever alms he gives to a wild beast, whatever to any animal or eats Fol. 23 :
himself: 'Whatever living beings are here, may they become strong
thereby', 44whatever food, strength he has: 'May the gods accept all my
strength', this is giving, *śīla*, as has been said in the *sūtra* in the descrip-
tion of alms-giving. 45This is *hṣānti*, if whatever he either sees or hears
that is unpleasant he endures it all. This is *vīrya*, if he obtains little,
yet endures all, even the bad. 46There is *dhyāna*, if during the food-
testing he remembers everything as it should be practised. This is
wisdom: if he perceives that this is the true, best life.

47In this way all the six *pāramitās* are included therein if one strives
in an *āraṇyāyatana* or lives by the gift of alms. 48*Bodhicitta* becomes
strong thereby, if with compassion for the good of all beings one con-
tinually practises these *pāramitās*. 49If one continually encourages beings
towards *bodhicitta*, by this fact one's own *bodhicitta* becomes extremely
strong. 50If one does not at all rise up against a Bodhisattva in his mind,
if one undertakes great, firm *praṇidhānas*, one grows in *bodhicitta*. 51If
one does not at all speak of faults, even if he should have that fault, if
all authority for one is the Mahāyāna, one grows in *bodhicitta*. 52If one
sees another man's blessing, hears of his honour, virtues, and one feels
no envy, one's *bodhicitta* is not destroyed. 53Four are those beings before
whom a man must restrain himself extremely (so that) one's *bodhicitta*
is not destroyed before *bodhi*: 54a being of the Śrāvakayāna: 'Is *bodhi* of
itself necessarily ours?'; one who finds faults in the Mahāyāna; and one
who abuses beings;

- Fol. 236^r 55 ce balso heḍā bilsamggānu hviḍe o vā khīṣṭe ttāna
parehā(ñ)u kho bei'ṇa o kho sūjsandai daina 55
56 arete jsa ysurre jsa pare—hāñu hīsu tharggā ne tcerā
nai virā aysmya beri ne bodhi-cittā panašte 6
57 ku bodhi-cittā ne ttuṣṣe jsāte kho hve' būmatā śśūrā .
cerā halci hāmāte dukhottā ku jūtā sarbite vātco 57
58 ku bodhi-cittā pāta'jsi ka—rmyau hve' pītā avāyā
bīḍi dukha sarbāte hāḍe vā bodhi-cāttāna pātco 8
59 cī bodhi-cittā panašte kho ye jīvātu rrūyāte trāmu
īndā avasārṣṭā amgga hārṣṭāyi hāḍe atāca 9
60 jīvātāna hastaru rakṣā—ñi bodhi-cittā uysnorā
ko bodhi-cittā ne āya ka ye jūtā cvī vā kīrā 60

- Fol. 236^v 61 daṣṭā sañi tta tta hvañi hvāndi sei' pañja-maṇḍalu ṣṭāni .
drrai rrāyā ṣṣīve haḍāya puṣṣo handara kīre paśṣāñi 1
62 namasīmā harbiśṣā balysa dasau diṣe vīri tṭr-adhva
sarvaṇṇa hastama śśāstāra ce ysamaśṣandai trāṇa 2
63 dātu namasīmā mahā—yānu vasutu hastamu rra—
ṣṭu tcamna biśṣā balysa tṭr—adhva balysūstu hastamo busta 3
64 biśṣā bodhisatva ce jsāni sarva-satvānu hātāyā
balysūstu hastamo kūśīndi ttā aysu namasāmā biśṣā 4
65 ku ṣṭa balysa busta balysūstu ggei'śśātāndā dātī cakru
paranārvāta ku ṣṭa nā śśārī—ra biśṣā ttā aysu namasāmā thāna
66 ku ṣṭa mahāyāni dātā siyā ku vā pūṣṭiya pīḍā
kvī ye hvāñiyā ku vāṣīti ttu diṣo aysu namasīmā 6

55 parehāñu Leumann for MS. parehāyu.
57 ttā in dukhottā added in small cursive.

55one who gives the Bhikṣusaṅghas at a *stūpa* food or drink. One must Fol. 236
restrain oneself before him as before poison or a burning fire. 56One
must restrain oneself with regard to envy, to anger. Greed, torture are
not to be practised. One must not bear malice in one's mind. Then
bodhicitta does not perish. 57Where *bodhicitta* is not destroyed, like a
powerful, bold man, however much he becomes distressed, provided he
lives, he will rise again. 58Where *bodhicitta* is powerful, if through
karmas a man falls into Apāya, bears woes, yet he will rise again by
means of *bodhicitta*. 59When *bodhicitta* perishes, it is such as when one
loses one's life: the members are left but they are really useless. 60A
being should guard his *bodhicitta* better than his life. If one should have
no *bodhicitta*, what good would it be to one if one lives?

61A skilful expedient is to be proclaimed as follows by a man—he
being engaged in a *pañcamāṇḍala*—three times by night, by day.* Other
activities are to be given up completely.

62'I worship all the Buddhas of the three times in the ten directions,
the all-knowing best teachers who are the strongholds of the world. 63I
worship the Mahāyāna Law, pure, best, true, by which all the Buddhas
of the three times realized best *bodhi*. 64All the Bodhisattvas, who indeed
for the welfare of all beings seek out best *bodhi*—all these I worship.
65Wherever the Buddhas have realized *bodhi*, have turned the Wheel of
the Law, have become *parinirvṛta*, wherever their relics are, all these
places I worship. 66Wherever the Mahāyāna Law has been learned,
wherever it is written in a book, wherever one may proclaim it, wherever
recite it, this region I worship.

* Cf. 22. 268, 270 (Leumann).

- Fol. 237^r 67 ku šta štāna duṣkara kīre balysūste vaska yāḍāndi
 hori āstanna bodhisatva tto śśāndo aysu namasīmā 7
 68 cu buro saṃtsera yāḍaimā mū ysam̐thu nuṣṭhura karma .
 klaiśyau jsa baśde māštā harbā—śśe nā diśāmā vaysñā 68
 69 bodhisatvānu bodhi-cittu cu balysūstu carindā .
 dukhyau saṃtsera parrijīndi māšte mulśde jsa satva 69
 70 ttā aysu armūvāmā ttā—nu biśśā kuśśala-mūla biśśā—
 nu balysānu hastamo armū—vimā ba'ysūstu hamālā 70
 71 ājiśāmā māsta bodhisa—tva harbiśśā jsaunāte štānā
 mamā hona bvīru balysūstu mārā puṣṣo harbiśśā purrda 1
 72 ce na-ro dātīno cakkru ggei'—śśīndā busta balysūstu .
 mamā hona hvāñita dā—tu parrijāta harbiśśā satva 2

- Fol. 237^v 73 kye ttā gyasta balysa ce satva ne ne dāru dyāmato daindā
 mamā hona ham̐ vāte dīru mara rūva-kāyāna balysa .
 74 cu mamā ājiśaṇe vīrā ttātaṇe armūtaṇe vīri dī—
 śaṇe jsa ttātāna namaskā—rāṇa puña māsta hāmānde 4
 75 ttā aysu puña harbiśśā nāse balysānu horimā bi—
 śśā cu buro balysānu puñyau kīre harbiśśā ttyau jsa yanīru .
 76 cu mamā ttāna horina pā—tcu puña kuśśala-mūla hāmā—
 nde ttyau puñyau harbāśśā satva balysūstu hastamo bvāru 6
 77 avāśśā aysu hamatā ma dāru balysūstu hastamo
 bvāne tṭṭ-adhva harbiśśā kī—re balysāna kṣaṇā kṣaṇā dāśśu 7

pharṣata ysambastā parste piḍe ham̐tsa pūrakā ysarku—
 lna 1 (*cursive*) āśā'ri puñābhadrā hīvi cu kiḍā bryīcye ba'ysā

67Wherever Bodhisattvas for the sake of *bodhi* have performed difficult tasks such as giving, this place I worship. 68Whatever harsh deeds I have done in *saṃsāra* during this birth, whatever great evil deeds due to *kleśas*, I now confess all of them. 69The *bodhicitta* of the Bodhisattvas, who practise *bodhi*, out of great compassion deliver beings from woes in *saṃsāra*—70I congratulate them all on all these roots of merit. I congratulate the Buddhas all together on their best *bodhi*. 71I humbly beseech all the great Bodhisattvas. "Through my utterance, may you all realize *bodhi*. May you overcome all the Māras. 72Those of you who do not yet turn the Wheel of the Law, having realized *bodhi*, may you through my utterance proclaim the Law, rescue all beings." 73Whatever *deva* Buddhas there are whose appearance beings have not seen for a long time, through my utterance may these Buddhas always appear here with their *rūpakāya*. 74Whatever great merits accrue for me as a result of my supplication, of this congratulation, through confession, through this worship, 75all these merits I take, I give them all to the Buddhas. Whatever acts are possible for the Buddhas because of merits, may they do them all because of these. 76Further, whatever merits, *kuśalamūlas*, may accrue to me as a result of this gift, through these merits may all beings realize best *bodhi*. 77May I myself surely ere long realize best *bodhi*. May I moment by moment accomplish all the Buddha-acts of the three times.'

The official Ysambasta with his son Ysarkula ordered (this) to be written. The Ācārya Puṇyābhadrā owns what is greatly out of love for the Buddha.

- Fol. 238^r 1 Siddham ce yāḍe praṇāhā—nu se balysūstu bvāne .
numandrāte satva aysū trāyāmā bāsśā . II 1
2 pramānī dātā mahāyānā se rraṣṭā
balysā hvate harbāsśū ttāna byaude balysūstā 2
3 tte rro nāsāñi šā gratā tcamna balysūstā . tha—
tau hambidū puña māsta hāmāre . 3
4 prraṇāhānai harbiśśā sājindā kho yande
balysūste vaska u bi—śśā trāyāte satva 4
5 pārāmate mulysdi satva-saṃgrahā hota
panye kṣaṇā huṣṭā kye ttū nāste parāhu .
6 klaiśa nvānthāre u kāḍāyāne jyāre
buvāmatī huṣṭā bodhisatvā šu ttīyā .

- Fol. 238^v 7 kāmā šātā hastamā gratā khvai vā nāste .
kama jsa nāsāñi cu buro vātcu parāhā 7
8 sei bodhisatva-saṃvari cai abvatu dṛysde .
ttandrāmā pīśai kū—śāñi ku nāste 8
9 ttai hvañau āysda ma (ya)nu bika mādāna
pāto' yā haraysā—ñi dasta aṃjalu tcera .
10 ātamā mā uho jsa thu mamā saṃvaru haura
bodhisatvānu tta ya—na balysa tā byautā 10
11 tte bodhisatvā . nvaštāñā šā satvā .
ka ne balysānā ggūtrā ṣṭakula-jserā hāmāte 1
12 ka ne vīraustā ne atā nuṣṭhurā ysu—
rrjā ne hīsa ne škālśā u nai śśaṭhyau nāste 2

7 kye ttā gyasta balysa ce satva (II. 73) altered in MS. to kāmā šātā hastamā gra-
9 yanu Leumann for MS. nu.

CHAPTER 12

This chapter consisted of 134 verses, of which 122 are extant. One folio only, 246, with 12. 97-108, is missing. The chapter extends from fol. 238 to fol. 249^r2.

Chapter 12 expounds the *saṃvara* 'moral restraint' necessary for Bodhisattvas. Verses 1-39 describe the ceremony for formal undertaking of the *saṃvara*. The instructor explains four major offences that cause loss of the *saṃvara* (12. 39-49). The one undertaking the *saṃvara* then expresses his intention to refrain from evil (12. 50-2), and the instructor lists 41 lesser offences, usually stating the circumstances attending guilt or innocence (53-132). The one undertaking the *saṃvara* must continue to strive (133-4).

The whole of this chapter corresponds closely with Asaṅga's *Bodhisattvabhūmi*, ed. Unrai Wogihara, Tokyo, 1930, pp. 152-80. The corresponding passages are summarized by Leumann, *Lehrgedicht*, pp. 368-84.

¹Success. One who has taken a vow: 'May I realize *bodhi*', has invited Fol. 238
beings: 'I will save you all', ²has the Mahāyāna Law as his authority:
'The Buddha has proclaimed it all rightly.' By him is *bodhi* realized
³He must also undertake this commandment, by which *bodhi* is quickly
fulfilled and great merits accrue. ⁴All his vows succeed when he under-
takes them for *bodhi* and he delivers all beings. ⁵The *pāramitās*, com-
passion, kindness to beings, power increases every moment for one who
undertakes this *śīla*. ⁶His *kleśas* disappear and his evil deeds vanish.
Then the wisdom of the Bodhisattva increases. ⁷What is that excellent
commandment? How does one undertake it? From whom is it to be
taken? Further, whatever is *śīla*?

⁸This is the Bodhisattva-*saṃvara*. One should seek out when one
undertakes it such a teacher as keeps it unbroken. ⁹One should speak
thus to him: 'Protect me, beloved, gracious one.' One should prostrate
oneself at his feet. One should put one's hands in the *añjali*-position:
¹⁰'I have a desire from you: give me the *saṃvara* for Bodhisattvas.
So do. Buddha, I am devoted to you.'

¹¹This being is to be tested by that Bodhisattva (to see) whether the
Buddha-community is not to become worthy of reproach, ¹²whether he
is not hostile, whether he has no fierce anger, no greed, no pride and is
not undertaking it with deceptive purposes.

- Fol. 239^v 13 śsārkuī jsa perre . sañina naunu pātāste
yāḍā tā praṇāhā—nā tta pulsāñi balysūsta .
14 nāsa ttū saṃvaru biśsu varttī vātco .
ma tā mahāyānā nā pramānā stā pūra 4
15 ka hā ttāñā ggūttro uairā iyā balysūñā
ttai hvañau panamū uī' śsārku haṃggalju 15
16 ttīyā panamāñu kye ttū saṃvaru nāste
ttu śśāṇdau tsuñō ku prratābimḃā balysi . 6
17 khvai hauta tterburu varā āysāte perrā
khvai hota tterburo vari pūsa yanāñā 7
18 khvei hota tterī hañ—ggālñāñi bilsamggā
ce buro ttū saṃvaru vāte ṣṭāre spyātyau jsa 8

- Fol. 239^v 19 bū'ṇa bīnāñina āmāṣaṇa kho hotte
drraiṇu ratanānu pajsamā tterburo tcerā 9
20 khvei hauta tterburo balysāne ṣṣahāne
aysmūna kā'ñe tterā brocī mulysdi 20
21 satva vāte tcerā daso diśe vātā balysa
aysmūna ttitā ha—rbāsśā byāta yanāñā 1
22 kāḍe siravātā kāḍe ṣṣadda praysātā
balysa vāte tcerā u ttu rro pīso vīri 22
23 hāvi āvyāñi u puñā cu mamā hāmāre
ttātāna saṃvarina cu na-ro paḍā hāmāre 3
24 pātcu haraysāñu patāna draiṇu ratanānu
pātcā śāsāñi saṃvari pīso ttīyā 4

13He must be well induced by an expedient to speak softly: 'Have you undertaken the vow', so must one ask, 'for *bodhi*? 14Will you undertake the *saṃvara*? Moreover, will you practise it all? Let not the Mahāyāna not be your authority, son!'

15If he should be suitable to this Buddha-community, one should speak thus to him: 'Arise and collect well your senses.'

16Then the one who is undertaking this *saṃvara* should rise up (and) go to that place where there are images of the Buddha. 17According to his ability he should be induced to adorn (them) there. According to his ability, so should he make offerings there. 18According to his ability, so he should assemble the Bhikṣusaṅgha, whoever have undertaken this *saṃvara*. With flowers, 19incense, lute-music, goods, as he is able, so he should do honour to the Three Jewels. 20According to his ability, so should he meditate in his mind on the Buddha-virtues. He should so greatly 21show compassion towards beings. Then he should recollect in his mind all the Buddhas in the ten directions. 22He should show great content, great faith, devotion toward the Buddhas and also toward his teacher. 23'I must accumulate profit and merits, which accrue to me through this *saṃvara*, (but) which have not yet accrued before.' 24Then he should prostrate himself before the Three Jewels. Afterwards, he should then ask his teacher for the *saṃvara*.

- Fol. 240° 25 hā yi nāsāñi ṣā ho bilsamggā vātco
 nyānarthi tcerā u panamāñivī ttiyā .
 26 baña balysā ṣtāñi śāsāñi se hora
 bodhisatvānu sam—varu pīso pātco 6
 27 biśśā bodhisatva . ce vari ā're hamgriya
 hvatā hvatā rro trāmī śāsāña se hoḍa . 7
 28 ttiye pīśai ttiyā aurāśśāñi bilsamggā
 horāñi samvarā ttiye o kho pariya 8
 29 kei bodhisatva-samggāna ūvāśu yanīndā
 ttai hvañau pīśai ui' śśārku hamggalju . 9
 30 pyū' pūra aśtā tā prañihānā balysūśta
 kṣamāte balysūśtā u ttū samvaru nāsa 30

- Fol. 240° 31 ttai hvañau aśtā mā . prañāhānā balysūśta
 kṣamātā mā balysūśtā u ttū samvaru nāse 1
 32 sājā ttuto śśākṣo . kho siyāndi tṭr-adhva
 biśśā gyasta balysa . paḍā prahujana ṣtāna 2
 33 cu buro mara tceri ttiye samvarā vīrā
 biśśu tta yañi u cu ne tcerā iyi pathiśśā 33
 34 ttai hvañau ttiyā kye ttū samvaru nāste .
 biśśu pathiśīmā u cu mā tceri yañimā 4
 35 sājimā śśākṣo kho siyāndi tṭr-adhva . bi—
 śśā bodhisatva kye ttū samvaru nāndā 35
 36 ttiyā panamāñu ce ttū samvaru heḍā .
 baña balysi ṣtāñi himdvānāna hauna 6

25 Then he should make this utterance before the Bhikṣusaṅgha. They should be informed, and then he should rise up. 26 Standing before the Buddha, he should then ask from his teacher: 'Give me the *saṃvara* for Bodhisattvas.' 27 He should also ask severally all the Bodhisattvas who are assembled there, thus: 'Give it to me.' 28 Then the teacher should be informed by the Bhikṣusaṅgha: 'Should the *saṃvara* be given to him? Or how do you instruct?'

29 If they give permission to him from the Bodhisattva-assembly, his teacher should speak thus to him: 'Collect your senses well. 30 Listen, son: Do you have a *prañidhāna* towards *bodhi*? Does *bodhi* please you and do you undertake the *saṃvara*?' 31 He should speak thus: 'I have a *prañidhāna* toward *bodhi*. *Bodhi* pleases me, and I undertake the *saṃvara*.'

32 You should learn the *śikṣā* as all the *deva* Buddhas of the three times learned it once while still ordinary men. 33 You should so do everything that is to be practised here with regard to this *saṃvara*, and you should refrain from whatever should not be practised.'

34 Then the one who is undertaking the *saṃvara* should speak thus: 'I will refrain from everything (forbidden), and I will do what I should practise. 35 I will learn the *śikṣā* as all the Bodhisattvas of the three times learned it when they undertook the *saṃvara*.'

36 Then the one who is giving the *saṃvara* should rise up. Standing before a Buddha, he should, in Indian language,

- Fol. 241^r 37 nyānārtha tcera daso diše vātā balya
 kho rro sūtro hvīnde ce ttū saṃvaru heḍā 7
 38 nāsākā balya bodhisatva kā'ña
 satva vātā mulysdi mā—stā tcera aysmūna 8
 39 cī ttū pīśai . ārūsātu yīndā
 ttai hvañau pūra tcoho—rā ttāte hāra mista 9
 40 tcamna nyauysāre bodhisatva payīndā
 rrūyīndā saṃvaru hārṣṭāyā ne tcera 40
 41 ka hāvā pajsamā kāḍāna haṇḍara nyaste
 uysānye buljāte ṣā paḍā pathaṃka 1
 42 śātu hīsu yande ttatatu viro dātu
 kvī aśtā hāysdā cai pajāttā ne heḍā 2

- Fol. 241^v 43 ysīro ysurru yande ku-m jsa haṇḍaru mīndā .
 dukhevāte u ne ne kṣa—mātā auysde ṣā dāddā 3
 44 kye mahāyānu dātu nyaste ne ysūṣḍe
 nei hvate stā balysi apramānvī yande 4
 45 ṣāte tcūramā dharmā tcamna hāmāte paramjsā
 biśśāñe śśāratete jsa balysūste jsa nyaustā 45
 46 ku ne nā kāḍe ysīrā—na aysmūna yāniyā
 kuī pātco nāste . hāmāte trāmī pātco 6
 47 nai buvāñiyā u śśo ysamthvī dṛysde .
 odi balysūste . nai ne tātu bvīndā 7
 48 kai bvāñiyā u pātcvī ne ne nāste
 o aysmū iśśāte balysūste jsa ttīyā 8

inform the Buddhas in the ten directions just as is prescribed in the *sūtra* for one who gives the *saṃvara*. ³⁸The one who is undertaking it should meditate on the Buddhas (and) Bodhisattvas, and he should show great compassion in mind toward beings. ³⁹When he can declare this to his teacher, then the (latter) should say to him: 'Son, these four great things ⁴⁰on account of which Bodhisattvas are overcome, fall, lose their *saṃvara* should by no means be done. ⁴¹If for the sake of blessing, honour, one despises others (but) honours oneself, this is the first abstention. ⁴²Secondly: (if) one is greedy with regard to possessions (or) the Law (and) does not give what someone begs from him even when he has it present. ⁴³(If) he harbours fierce anger (and) thereby harms another (or) distresses him and does not ask his forgiveness (but) is angry, that is the third (case). ⁴⁴One who despises, does not value the Mahāyāna Law (but) makes it unauthoritative, (saying): "The Buddha did not proclaim it"—⁴⁵this is the fourth (thing) by which one has become adverse to the Dharma (and) has sunk from all goodness, from *bodhi*. ⁴⁶If he does not do these with a very fierce mind, but if he again undertakes it, he will become so again. ⁴⁷(If) he should not harm it, and he keeps it throughout one birth until *bodhi*, not even for a while does he harm it. ⁴⁸If he should harm it and afterwards does not undertake it, or he then turns his mind back from *bodhi*,

- Fol. 242^v 49 hārṣṭāyā rrūyāte ttū saṃvaru trāmu samu
kho ju ye hvandāye pu—ṣṣo kamalu patālttā 9
50 tteye tta hvañu ttiyā kye ttū saṃvaru nāste
imu āstarnnau bi—ṣṣu audā balysūste 50
51 aysu pathisimā hamatā kar ne yanimā
ne parimā hārṣṭei ka—rā u kari nā ggihā 1
52 karā ne buljimā u ne rro hā hāme sīrā
ttānu vātā sājāmā kye rro ttū gratu nāndā 2
53 pyū' ttātā rro vātcu . handara nyāttara ārre
ma nā yanā u citā nā yañi dīsa nā vātcu 53
54 cu tā tceru ciyā ne yañi u cu tā ne tcerā
ciyā yañi rrīmajsi ṣātā hāmāte parāhu .
- Fol. 242^v 55 drraiṇu ratanānu pajsamā tcerā tṭr-kālā
tterā tcaramā brokyā kho ni ye hatārra namaṣṭā .
56 ttiyā anārrā nātca-ūṇā hāmāte
o yā uī' tsāṣṭu samāhāñā vistāte 6 .
57 kye pharu ātimāte kāḍe ttagatu u bastā
varātā aysmūna asaṃduṣṭā bihiyu 7
58 ārragāḍā hāmāte ka satvānu pracaina
āyīmāte mulśde jsa ttāna hārna anārrā 8
59 ka hvāṣṭā daiyā . bodhisatvu balondu
nai pajsamu yindā ārru byehāte māstu 9
60 o dātu pyūṣḍe o jāyāte āṇā
o ku vā hūstā . ttiyā vātcu anārrā .

49he in fact so loses the *saṃvara* as one completely cuts off a man's head. Fol. 242

50Then the one who is undertaking the *saṃvara* should speak thus to him: 'From today on right up till *bodhi*, 51I will refrain (from evil). I myself will by no means do it. I will in fact by no means order it, and I will not assist it at all. 52I will not honour it at all, and I will not become content with it either. I will learn from those who have also undertaken this commandment.'

53Listen, further, to these other lesser faults also. May you not commit them, and if you should commit them, may you confess them afterwards. 54If you do not do what you should practise, and if you do what you should not practise, this will be tarnished *śīla*.

551. One should show honour in the three times to the Three Jewels, so much at least that one worships them once. 56Then is one guiltless: should one be unconscious or (if) one has quietly set his senses in meditation.

572. One who desires very much wealth and is bound in mind thereby, extremely discontented, 58is guilty. If for the sake of beings he desires it through compassion, for this reason he is guiltless.

593. If he sees a superior, powerful Bodhisattva (but) does not honour him, he commits a great fault. 60 (If) he is either listening to the Law or meditating, or (if) on the other hand he is sleeping, then again he is guiltless.

Fol. 243^r 61 cī nāmandraindā . u ysurre jsa hā ne jsāte
 o škālśu yīndā ārru byehātā ttīyā 1
 62 atā ttaudu bulysu u agapīnai heḍā .
 o yā pandāya pva'nā ttīyā anārrā 2
 63 ka ye bodhisatvā ratana heḍā ne nāstā
 nāsāñai dukhāta-m jsa ysera haṃdāḍe 63
 64 ttī anāvattā ku hve' māstā ce heḍā .
 numāñi hāmāte ustamu ihivī heḍā .
 65 cai ājīṣāte dātu u nei hvāñāte dātu .
 ysurre jsa o hīsañi diḍete ku butte 65
 66 āragāḍā hāmāte ttā marā parso haṃgrīya
 cai ne nāsāre . kuī ne butte anārrā 6

Fol. 243^v 67 ka bodhisatvā . ośa-taraṇa uysno—
 ra ysurre jsa naṣkaljā—te o mānāna nyaste 7
 68 āragāḍā hāmāte ka ttāna hārna pathīstā
 baśḍye jsa istā ttīyā vātcu anārrā
 69 ka bodhisatvā . aysmū rakṣātā auṣku
 satvānu hastaru kho nā ṣṣāvā bāsśā 9
 70 ko ne mamā vīrā uskujāro uysnora
 ne ne ju maṃ prracai karā baśḍā āya 70
 71 ttuvare ṣṣāvyau jsai nāsāñā vicittra
 parigraha ttrāma cu ṣṣāvānu anāśśa
 72 satvānu kāḍāna tcamna satva haṃdāḍe
 nai upekṣāñā du—khāta ysera uysnora 2

614. When they invite him and through anger he does not go, or he is Fol. 243
 proud, then he commits a fault. 62(If) it is very hot, a long way, and one
 impure is making the gift, or there is danger for him on the road, then
 he is guiltless.
 635. If one gives jewels to a Bodhisattva but he does not accept them, (he
 is guilty). He should take them: he will help the distressed (and)
 afflicted with them. 64He is then guiltless when the man who gives is
 drunk: he will be sorry later (if) he gives what is not his own.
 656. If someone asks him for the Law and, although he knows it, he does
 not proclaim the Law to him on account of anger or greed, wickedness,
 66he is guilty. If it is (the Bodhisattvas) gathered in assembly here who
 do not accept him (or) if he does not know it, he is guiltless.
 677. If a Bodhisattva through anger drives away evil-doing beings or
 through pride despises them, 68he is guilty. If he refrains from this act
 (and) turns back from sin, then again he is guiltless.
 698. If a Bodhisattva continually guards the minds of beings better than
 all the Śrāvakas do for them—70“Would that beings may not rise up
 against me! May there be no sin at all because of me!”—71from him
 much rather than from the Śrāvakas should one accept various goods
 such as cannot be accepted by the Śrāvakas. 72(One should accept it) for
 the sake of beings because by it one will help beings. One should not
 neglect distressed, afflicted beings.

- Fol. 244^r 73 ka vā kuhe yande bodhisatvā vicittre .
 nimitta hvāñāte ggūnā cira yindā 73
 74 ttāna hārna kau mā pajsamā āyau hāvi
 ārragāḍā hāmāte mācchā-jīviyo jūtā .
 75 ka bodhisatvā ā—yidetu nājsaṣḍe .
 naṣkhamttā jamphāte uskūṣḍā apracā 5
 76 ārragāḍā hāmāte ka khirājsa uysnaura
 bitanda yindā ttīyā vātco anārrā
 77 ka bodhisatvā . dṛṣṭu nāste parriyu
 karā ne kūsāñā kye balysūstā kṣamīyā 7
 78 ārragāḍā hāmāte haspāsāñu hamraṣṭu
 parriyā vaska u prañāhāna balysūstā .

- Fol. 244^v 79 ka bodhisatvā . ggaṃjso byehāte māstu .
 kvī vīrā satva u—skujāre pharāka . 9
 80 ne tto ggaṃjso pehāte satvānu pracaina
 ārragāḍā hāmāte u ku tta tcerā anārrā .
 81 cī bodhisatvā kāse yīndi uysnorā .
 ārragāḍā hāmāte cīyā lāstanu yindā 1
 82 ku bodhisatvā ttu butte tte tta saittā .
 aysvī auṣṭaimā kṣamevāñī vātco 2
 83 nai kṣamevīyā ārru byehātā ttīyā
 samu anāvattā kuī jsa ttārtha khijindā 3
 84 kye bodhisatvu kṣamevīndā uysnora
 ārratāḍā hāmāte cītā ne nāste kṣamovu .

739. If, on the other hand, a Bodhisattva practises various deceptions, Fol. 244
 speaks of marks, makes minor marks visible ⁷⁴for this reason: "Would
 that I should have your honour and blessing," he is guilty, and he lives
 on a false livelihood.
⁷⁵10. If a Bodhisattva exhibits merriment, laughs, argues, jests without
 reason, ⁷⁶he is guilty. If he makes beings worried, perplexed, then again
 he is guiltless.
⁷⁷11. If a Bodhisattva adopts the view that one whom *bodhi* pleases does
 not have to seek out deliverance at all, ⁷⁸he is guilty. He should strive
 continually for deliverance and (make) *prañidhānas* for *bodhi*.
⁷⁹12. If a Bodhisattva commits a great fault so that many beings rise up
 against him ⁸⁰(and) he does not commit this fault for the sake of beings,
 he is guilty. And yet if it should be so done, he is guiltless.
⁸¹13. If a being abuses a Bodhisattva, he is guilty if he causes a quarrel.
⁸²14. If the Bodhisattva realizes this: "It so appears to him: 'I have
 angered him'", he should then ask forgiveness. ⁸³Should he not ask him
 for forgiveness, then he commits a fault. He is guiltless only if heretics
 are confounded by him.
⁸⁴15. If beings ask forgiveness of a Bodhisattva, he is guilty when he
 does not accept their plea for forgiveness.

- Fol. 245^r 85 ka bodhisatvā ysurrgyā āste hamraṣṭo
handarye vaska . śā *ārragāḍā hamraṣṭu 5
86 ka bodhisatvā parṣo nāste pharāko
vaṭhānu kāḍāna ne nyūjāmate kāḍāna 6
87 ārragāḍā hāmāte ku tteyē kīrā nā nāste
kau va parsāru dukhyau ttīyā anārrā . 7
88 ka bodhisatvā dīḍete rrāsu hāmāte abāḍā
hūstā ārragāḍā hāmā—te ku āchānai anārrā 8
89 saṃgganye yande bodhisatvā haphāre
ārragāḍā hāmāte dātā pulstā anārrā 9
90 ka bodhisatvā ūvāyā bāḍā vāte
ne pulstā yoggu ārratāḍā hāmāte kāḍe .

- Fol. 245^v 91 anārrā ttīyā kai ne hvāñākā vātā .
sūtrāṇa vātcu asanā nājsā'kā vāte 1
92 ka bodhisatvā āstanna brīye kāḍe
paṃjsa nṇhīyāndā nīvaraṇa ośa aysmū 2
93 u hā nāhvarre ārragāḍā hāmāte
kāḍe anārrā ttī—yi kuī tta matā jyāre puṣṣu 1
94 ku bodhisatvā jāna vāte baittā kāḍā
satva paśśāte u jāna vātā ramāte samu . 4
95 ārrī māstā . ku-m jsa nīvara(ṇa) puṣṣo
dremāte paṃjsa nai ju vara ārru kari 5
96 ka dṛṣṭu nāste ttuto bodhisatvā tta tta .
dātā ne pyū'vā'nā stā ṣṣāvānu hāvi karā 6

* 85 ārragāḍā for MS. āgārrāḍā (Leumann).

8516. If a Bodhisattva is always angry towards another, he is always Fol. 245
guilty.
8617. If a Bodhisattva accepts a large retinue for the sake of service (and)
not for the sake of teaching, 87 he is guilty. But if he does not accept their
work (but thinks): "Would that they may escape from woes!" then he
is guiltless.
8818. If a Bodhisattva comes under the power of indolence (and) sleeps
at an improper time, he is guilty. But if he is ill, he is guiltless.
8919. (If) a Bodhisattva attends social gatherings (and) chatters, he is
guilty. (If) he is inquiring about the Law, he is guiltless.
9020. If a Bodhisattva at the time of instruction does not inquire about
practice, he is very guilty. 91 He is guiltless then if he has had no instruc-
tor, (or) again, if the expositor was not equal to the *sūtra*.
9221. If the five evil *nīvaraṇas* beginning with passion have greatly
overcome a Bodhisattva's mind 93 and he longs for them, he is very
guilty. He is guiltless then when his thought is thus: "They are dis-
appearing completely."
9422. If a Bodhisattva is greatly attached to meditations, so that he
neglects beings, and he rejoices in meditations alone, 95 he has a great
fault. If by means of them he completely drives away the five *nīvaraṇas*,
he has no fault at all in that case.
9623. If a Bodhisattva adopts this view, thus: "The Law belonging to
the Śrāvakas should not be listened to at all . . ."

- Fol. 247^r 109 ārrī māstā ka vā . alpichā vātā ttārā
 buljsā-jsera a—nāvattā ttāna 109
 110 ka bodhisatvā . astā ūvāsa tterā
 u hā ne jsāte ku ye dātu pyūṣḍe śśāru
 111 virāna ysurre jsa o škālśu yīndi ttāna
 ārrī anārrā kuī māstarā hāvā vāte 1
 112 ka bodhisatvā . haysānandai ṣṭānu handa—
 ru ṣṭakulce yande dāta-hvāñandu hamatā 2
 113 ārrī māstā a—nārrā ttiyā samu .
 dyaurai vātā ttiyā ṣṭakule yande haṃdaru 3
 114 ku bodhisatvā anandiśśāte hvā'ndāna
 puṣṣo kye ju puña yande ni ggitte śśārku kāḍe 4

- Fol. 247^v 115 kho bodhisatvā . ggihāñu hvam'dā puña .
 ārru anārru kuī handari ggitte hve' 15
 116 ka bodhisatvā āchānau paśśātā puṣṣo
 u nai haṃdāḍe ārragāḍā hāmāte kāḍe .
 117 anārrā ttiyā alhotanā hamatā vāte
 o yā yanindā vaṭhānu handara śśārā 7
 118 ka bodhisatvā ne pathaṃjāte ośa-taraṇa
 auśāna hārāna uysnaura ārrī kāḍā 8
 119 ku vātco iyā kye ni pathaṃjiyā handarā
 o ku ne nāsāre nai ju ārrā varā 9
 120 ka bodhisatvā atārañi yīndā ttey
 ce bodhisatvā paḍā śśāra vīri vāta 20

116-17 ārrī ttiyā anārrā sañina ttātā pathiyu yīndā hāryau diryo jsa puṣṣo ka bodhisatvā
 kāṣcānye hvandā puña kāṣco ne (cf. 12. 121-2) altered in MS. to ka bodhisatvā ...
 o yā.

- ... 109 he has a great fault. If on the other hand he had little desire (and) Fol. 247
 they were worthy of honour, he is guiltless on that account.
 11030. If a Bodhisattva has such an opportunity and does not go where
 one hears the good Law, 111 through hostility (or) anger, or if he is (too)
 proud, he has a fault on that account. He is guiltless if his own profit
 was greater.
 11231. If a Bodhisattva knowingly insults another who is himself pro-
 claiming the Law, 113 he has great guilt. Then only is he guiltless, when,
 being ill, he then insults another.
 11432. When a Bodhisattva is completely indifferent with regard to a
 man who is acquiring merits (and) does not help him very well 115 as a
 Bodhisattva should help with regard to a man's merits, there is a fault.
 There is no fault if another man helps him.
 11633. If a Bodhisattva completely neglects a sick man and does not care
 for him, he is very guilty. 117 He is guiltless then if he was himself incap-
 able, or if others render good service to him.
 11834. If a Bodhisattva does not restrain evil-doing beings from an evil
 thing, he has a great fault. 119 If again there is another who would restrain
 them, or if they do not accept him, he has no fault in that case.
 12035. If a Bodhisattva is ungrateful to one who has been formerly kind
 to the Bodhisattva,

- Fol. 248^r 121 ārrī [t]t[i]y[ā] . anārrā sañina ttāte
 pathīyu yīndi hāryau dīryau jsa puṣṣo 21
 122 ka bodhisatvā kāṣcānye hva'ndā puña
 kāṣco ne jāndā sañā—na ārragāḍā hāmāte 2
 123 anārrā ttīyā kai ne jātu yīndā puṣṣo
 harbiṣṣo mato yande kho sūttārna samāte 3
 124 ka bodhisatvā parṣo pharu nāste nuva
 gratu nā ne hvatu yīndā ṣā ārragāḍā hāmāte 4
 125 ka ttāri gratā sondā bāḍā nāstā gratā .
 bāḍāna hvāñiyā nai ju ārrā hāmāte 5
 126 ka ṣṣārye hālai satvānu nvaṁde
 ne-m nā yīndā ysurre jsa ārru byehāte ttīyā 6

- Fol. 248^v 127 ṣṣahāne pyūṁjāte tte ce pharu ṣṣahāne
 aretc jsa ysurre jsa ārru byehāte ttīyā 7
 128 ce nṛhiṣṣāñā . ce vātcā damḍā tcerā
 ne nā nṛhiṣṣīyā u nā nā daṇḍu yañiyā 8
 129 ārratāḍā hāmāte ttīyā vātcu anārrā
 ku nā nṛhiṣṣīyā pathamjīyā nā vātco 9
 130 ka bodhisatvā . riddhā vātā hota vāta
 u nai nājsaṣḍe ṣṣadā—tai pvai'ttā ttāna . 130
 131 kye ṣṣadda tcera . kye pathamjāñā ce vā
 pva'ñāna isāre ne añā trāstā hāmāte .
 132 riddhā ne yande ārragāḍā hāmāte kā—
 ḍe ttīyā anārrā ku ne ne yuḍu yande samu

- 121 then he has a fault. He is guiltless if by an expedient he can com- Fol. 248
 pletely restrain them from evil deeds.
 122 36. If a Bodhisattva does not by means of an expedient remove anxiety
 from a man anxious about his merits, he is guilty. 123 He is guiltless then
 if he cannot completely remove it (provided) he makes every thought as
 accords with the *sūtra*.
 124 37. If a Bodhisattva accepts a large retinue behind him (but) cannot
 proclaim the commandment to them, he is guilty. 125 If this command-
 ment has been agreed to but it is not time for the commandment, should
 he proclaim it in due time, he will have no fault.
 126 38. If out of anger he does not conform to the wishes of beings from a
 good area, then he commits a fault.
 127 39. (If) out of envy (or) anger he contests the virtues of one who has
 many virtues, then he commits a fault.
 128 40. (If) he should not restrain and should not punish those who need
 to be restrained (or) who afterwards need to be punished, 129 he is guilty.
 Then again he is guiltless if he should restrain them (and) then prevent
 them.
 130 41. If a Bodhisattva should have the power for miraculous deeds and
 (thinking): "The believer will be afraid because of it", does not display
 them 131 to those in whom faith should be induced, to those who are to
 be restrained, to those, on the other hand, who turn back through fear—
 (if for one who) cannot otherwise be delivered 132 he does not perform
 miraculous deeds, he is very guilty. Then he is guiltless if he simply
 cannot perform them.

- Fol. 249^r 133 kye bodhisatvā . ttū samvaru nāste tta tta
 ttātā buro ārra cvī pathisāñu kade 3
 134 šātā buro vātco cvī avasā tceru biśśu .
 anārrā ttiyā ku nai uvo' tsāšto vāte 4 30 II
 1 Siddham namasimā harbiśśā balysa dasau diē vīrā ttr-a—
 dhva sarvañā hastama śśāstā—ra kye ysamaśśandai trāṇa 1
 2 dātu namasimā mahāyā—nu vasutu hastamu rrašto .
 tcamna biśśā balysa tri-adhva balysūstu hastamo busta . 2
 3 biśśā bodhisatva kye jsāna sarva-satvānu hātāyā
 balysūstu hastamo kūśindā ttā aysu namasāmā vaysña 3
 4 biśśā ma vā āysda yanīru ka aysu ttāte sūtryo yāna
 drraya pāṣkālstu yanīñi kho ni gyasta balysa hvatāndā .

- Fol. 249^v 5 kāmā ttāte yāna drraya sūtro mahāyāni šā hvāṣṭā
 prratyeka-yāni šā šātā yāni u didā śrāvaka-yāni . 5
 6 šā mahāyāni kye pīrmo biśśāñe śśāratete jsa mästā
 varā haspāsindā bodhisatva ku balysūstu bvāre . 6
 7 kye māsta bāyāte satva hālsto balysūstu varālsto .
 samu kho śśārā bārai mästā kīnthālsto bāyāte hvam'du 7
 8 ku ṣṭa avalokiteśvarā āstanna badrataḥpye y(s)āru
 maittraina haṃtsa haspāsāndā ku balysūstu carāndā . 8
 9 ku ṣṭa ākāśśaggarbhā u ma—nyuśśrī ku ṣṭa rro hatāḍaru ba—
 lysā śśākyamuni carāte ba—lysūstu sei' mahāyāni šā hvāṣṭā .
 10 tcamna akṣubhyā armātāyā u vairocāni balysā .
 balysūstu hastamo bustā tta rro handara harbiśśā balysa II

A variant to 13. 9-16 was published without photograph by S. Konow, *SPAW*, 1912, 1130-1.

¹³³Whatever Bodhisattva so undertakes this *saṃvara*: "All these are Fol. 249
 faults which one must greatly refrain from; ¹³⁴but this (*saṃvara*) is
 everything which one must necessarily do", then he is guiltless if in his
 mind there is no contentment.'

CHAPTER 13

Chapter 13, with 160 extant verses, is the longest chapter to survive entire. It extends from fol. 249^r3 to fol. 262^v6. The last two folios are slightly damaged.

This chapter describes the three Vehicles of Buddhism, the Mahāyāna, the Pratyekabuddhayāna, and the Śrāvakayāna (13. 1-19). Eight comparisons from the *Praśnavyākaraṇasūtra* and the *Vinayaviniścayasūtra*, illustrating their different merits, are then given (13. 20-38). Details follow of the advantages of the Mahāyāna and the disadvantages of the Śrāvakayāna (13. 39-158).

¹Success. I worship all the Buddhas of the three times in the ten directions, the all-knowing best teachers who are the strongholds of the world. ²I worship the Mahāyāna Law, pure, best, right, by which all the Buddhas of the three times realized best *bodhi*. ³All the Bodhisattvas, who indeed for the good of all beings seek out best *bodhi*, I worship them all now. ⁴May they all protect me if I should deal separately with these three Vehicles according to the *sūtras* just as the *deva* Buddhas proclaimed them.

⁵What are these three Vehicles in the *sūtra*? The Mahāyāna is the chief one, the Pratyekayāna is the second Vehicle, and the third is the Śrāvakayāna. ⁶That is the Mahāyāna which is in the first place great because of every excellence. The Bodhisattvas exert themselves there so that they realize *bodhi*. ⁷(It is the Mahāyāna) which takes great beings to *bodhi*, just as a good large vehicle takes a man to a city; ⁸in which the thousand Bodhisattvas of the *bhadrakalpa*, beginning with Avalokiteśvara, strive together with Maitreya, (and) in which they realize *bodhi*; ⁹in which Ākāśagarbha and Mañjuśrī, in which also the Buddha Śākyamuni once realized *bodhi*. This is the Mahāyāna, the chief (Vehicle), ¹⁰by which Akṣobhya, Amitāyus, and the Buddha Vairocana realized best *bodhi*, and so too did all the other Buddhas;

- Fol. 250^r 11 ku ṣṭa rro tto ustamu bvāre pharu bodhisatva balysūstu .
 ku ṣṭa daso būmā hvañāre vistarna kha ni ye paysendā 1
 12 kṣāta' pāramate mulysdā samantabhadṛ vāmūha
 śśūraṃggama māstā samāhāni u prañāhāna vicittā 12
 13 prrajñāpārāmata mahā—sandāvātā buddhavalamṭsai .
 sūtrā ṣātā mahāyānā u—tāri balysūñi bārai māstā 1
 14 ttāri duva yāna ku uysno—ru hamatā parstā dukhyau jsa
 ku ṣṭa śśāriputri āstanna pharu parrāta ṣṣāvā hatāro .
 15 ku ne ju pharu buljse māstā dirāṇu tsūmata vanda
 ce ne duṣkara kire yāḍā—ndi ttāna hīnā śrāvaka-yāni .
 16 tcohora phāre abhiñi jāna kṛsnāyana yāva .
 vinai ātamā avidharmā ṣātā hīni śrāvaka-yāni .

- Fol. 250^v 17 ne vara balysūste padamgya ṣṣei varata nāma ne hvīnde .
 crrāma prañāhāna bodhi-citti u pāramate bhūmā . II 7
 18 kho ye haspāsāṇu kho tceru kho ye thatau butte balysūstu .
 ne vara braṣṭāndi bodhisatva ttāna cu śrāvaka-yānā 8
 19 ṣā mahāyānā padamgya tta tta bodhisatvā carāṇu .
 ttādārā ttātā yāna bihiyu draya śśūjātāna pāṣkālsta 9
 20 praśñātaraṇu sūttu vi—ri tta hvate sarvañi balysā
 kho ju draya nitā ttāhvaindā hastā aśśā sahā cā hamālā
 21 kho hastā nātā ttāhvaittā darroṇa trāyāte satva
 ttrāmu māñandu mahāyāni—na saṃtsāri ttāhvaindā . 21
 22 pratyeka-yānāna trāmu samu kho aśśā nitā ttāhvaittā
 pharuī kade khvīhātā ūtca nai rraṣṭo yīndi ttāhvastā 22

11 in which also many Bodhisattvas will in future thus realize *bodhi*; in Fol. 250
 which the ten *bhūmis* are taught in detail so that one recognizes them,
 12 the six *pāramitās*, compassion, Samantabhadra's releases, the great
Śūraṃgama-samādhi and the various *prañidhānas*, 13 the *Prajñāpāramitā*,
 the *Mahāsammipāta* (and) the *Buddhāvataṃsaka*-(sūtra). This is the
 exalted Mahāyāna, the great Buddha-Vehicle.

14 These are the other two Vehicles: (the Pratyekabuddhayāna) where
 a being escapes from woes by himself; (and the Śrāvakayāna) where
 many Śrāvakas, beginning with Śāriputra, were once delivered,
 15 where there are not many great virtues. (The latter is) the lesser
 career of the weak, who have not performed difficult tasks. Therefore
 is the Śrāvakayāna (called) 'Hīna'. 16 The four stages, the *abhiññās*,
 the *dhyānas* up to the *kṛtsnāyatana*s, the *Vinaya*, the *Āgama* (and)
Abhidharma: this is the Hīna- (or) Śrāvaka-yāna. 17 There is no exposi-
 tion of *bodhi* there. Not mentioned there is even the name of what are
 the *prañidhānas* (or) *bodhicitta* and the *pāramitās* (or) the *bhūmis*; 18 how
 one should strive, how one should act so that one quickly realizes
bodhi. The Bodhisattvas have not inquired there, because it is the
 Śrāvakayāna.

19 There is this exposition in the Mahāyāna: 'Thus must a Bodhisattva
 act'. So extremely different are these three Vehicles from one another.
 20 In the *Praśnavyākaraṇasūtra*, so did the all-knowing Buddha speak:
 1. 'Just as these three, the elephant, the horse, (and) the hare cross a
 river together—21 as the elephant crosses the river (and) delivers beings
 with courage, likewise with the Mahāyāna they cross (the river of)
saṃsāra; 22 so with the Pratyekayāna it is just as a horse crosses a river:
 the water is very greatly disturbed by him, (and) he cannot cross it in
 a straight line;

- Fol. 251^v 23 sahe ju kari ūce ne bu—tte ceri baysga nai bunu .
 skote nāvūñi hāmāte na—randi trāmu samu śrāvaka-yāni
 24 pātcu hvate augamo māstu ttāña hamāña sūttāro balysā
 kho ju draya hvāñdi barāru kīnthālsto bārā draya 4
 25 śsau hasta-bārai āya śātā ju aśśa-bārai āya
 dāddā ju khara-bārai āya hamāña kīnthālsto barāre .
 26 hastā māñandā mahāyānā u kharā śrāvaka-yāni .
 prattyeka-yāni kho aśśā baḍe u nirvānā kho kamtha . 6
 27 kho ye ggaṃggo nitā ttātsaiyi māsā no pharu kāḍe hva'ndi .
 ttrāmu māñandū mahāyā—ni kho no ggaṃgga kho klaiśa . 27
 28 kho ju ysāysino dālysu hve' bañite bendi nāttā .
 ttāna ggaṃggo nitā ttātsaiyi ttrāmu samu śrāvaka-yāni 1

- Fol. 251^v 29 kyerā balysā śśāvā rriye kyeri hastarā biśśāna padīna
 ttārā hastari dātā mahāyā—ni kho biśśā śrāvaka-yāni 9
 30 kyeri rrvīyā ggūtrā utāri tteri mahāyāni utāri .
 ttāna cu ttāna ggūtriṇa balysa balysūstu hastama busta 30
 31 kho ju hārñā ggūtrā biśśānu śśāvānu ggūttārā ttrāmā .
 kvī darro hāruvi hvā'ndi ko tta kei' rrušti yāñimā . 31
 32 ttāna ni ttāña ggūttāru ysātā nai māstā rrvīye padamje .
 trāmu māñandīna mulysgā śśāvānu aysmū hīni 32
 33 vinayaviniścayo sūttro tta hvate balysā cu ggaja-ggaṇḍā—
 nu pāsā ttu kharā karā pāsu ne buḍu yīndā ttāna cu duṣpā vāṃḍā
 34 trāmu māñandā mahāyāni kho ggaja-ggaṇḍānu pāsā kharā .
 bataku vindākā pāsā trā—mu samu śrāvaka-yāni . 4

23the hare does not know at all concerning the water how deep it is, Fol. 251
 (and) he does not touch its bottom; for him, being not without merit, it
 is possible to get out; just so is the Śrāvakayāna.'

24Afterwards, in the same *sūtra*, the Buddha spoke of a great com-
 parison:

2. 'Just as three men ride to a city—the three riders—²⁵one might be
 an elephant-rider, the second might be a horse-rider, the third might be
 an ass-rider—ride to the same city; ²⁶the Mahāyāna is like the elephant
 and the Śrāvakayāna like the ass; the Pratyekayāna is as the horse is
 ridden; and Nirvāna is like the city.

273. 'As one crosses the river Gaṅgā—great is the ship (and) very many
 are the men—likewise the Mahāyāna is like the ship, the Gaṅgā like
klesas. ²⁸As a man binds a raft of reeds, sits on it (and) by it crosses the
 river Gaṅgā, just so is the Śrāvakayāna.

294. 'As much as the Buddha has excelled the Śrāvakas, how much better
 he is in every way, so much better is the Mahāyāna Law than the whole
 Śrāvakayāna.

305. 'As noble as the royal class, so noble is the Mahāyāna, because
 Buddhas from this class have realized best *bodhi*. ³¹Just as the merchant
 class, so is the class of all the Śrāvakas. If a merchant man had the
 courage, would that he should think thus: "I will act royally." ³²For this
 reason he was not born in that class: he has not the great, royal customs.
 Like such a one, the intelligence of the Śrāvakas is limited, inferior.'

³³In the *Vinayaviniścayasūtra*, so spoke the Buddha:

6. 'As far as the load of fine elephants is concerned, an ass cannot carry
 this load at all because it is weak, small. ³⁴Similarly, the Mahāyāna is
 like the load of fine elephants. The ass's load is small, limited. So only
 is the Śrāvakayāna.

- Fol. 252^r 35 cu svarṇā hota pāsa'ni ggā—mä uysgani trāma ni indā .
 cu saruai oṇā bajāṣṣā rrūvāsā trāmu ne hotte 5
 36 cu mahāyāna karittātā mästā bvāmata mulysdi .
 trāmu māñandu nā hotāre ttu häru ṣṣāvā biśsu 36
 37 tterā mahāyānā vasutā brūñāte baña śrāvaka-yā—
 ni samu kho urmaysde śrā—vaka-yāni kho khārjūrai rruštā
 38 ttāte sūttro autame pharu ṣṭāre cu tte mästā viśseṣā .
 cu mahāyānā mästā yā—ni hini śrāvaka-yānā 8
 39 ttu aysu tto hvāñimā va—ysña kho buro mamā sūtryau pyūṣṭo
 paṃjsa sate haṃggaśsu dharma vina mahāyānā nā indi 9
 40 sye tcaramu śrāvaka-yāño härṣṭāyā vāsana ništā .
 ttāna hini śrāvaka-yānā cu-ṃ jsa ttāte vāsane vāro 40

- Fol. 252^v 41 hoda ttāte pracya sūttro . kho bodhi-cittā upāta .
 śsau ništā śrāvaka-yāno tta tta bodhi-cittā upāta 41
 42 tcūryau jsa pracyau vātco puṣṣo bodhi-cittā panašte .
 tcūryau jsa kari ni panašte ttu ye ratnakūlāna butte 2
 43 dasau prapīhāna kho da—śabhūmya vistarna hvañāre
 daśśānu būmānu padaṃgya śā ju karā ātamo ništā 43
 44 dasau pārāmate śsau pārāmata ṣṣai ātamo ni—
 štā kāḍe mahākaruṇa u—tāra biśśā satva vīri hamamgga
 45 drrai asaṃkhiya karittātā cu kari ṣṣāvai ništā . ṣṣā—
 vānu ttanda karittātā se ko parsi dukhyo jsa 45
 46 dasau ttāte vāsahe bodhisa—tvā buddhavalātsiya hvinde
 śso tcaramu ṣṣāvai ništā tti—na hini śrāvaka-yāni 6

35 uysguni altered in MS. to uysgani (Leumann).

37 baña altered in MS. to baña.

46 na in ttina was at first forgotten, then hī was erased and na written over it.

357. 'The swift vulture does not have such power, strength, as the eagle. Fol. 252
 The jackal is not capable of such strength of voice as the lion's. 36As far
 as the energy in the Mahāyāna is concerned, the great insight, (and)
 compassion, the Śrāvakas are similarly not capable of all this thing.
 378. 'So pure does the Mahāyāna shine in connexion with the
 Śrāvakayāna as the sun. The Śrāvakayāna gleams (only) as silver.'
 38These many comparisons are in the sūtra. What is the great distinc-
 tion in it? The Mahāyāna is a great Vehicle, the Śrāvakayāna an inferior
 one.

39I will now so relate this as I have heard it from the sūtras. The five
 hundred dharmas in all do not exist apart from the Mahāyāna. 40In the
 Śrāvakayāna, there is in fact no mention even of one. Therefore is the
 Śrāvakayāna inferior since these statements are absent from it.

41Seven are those causes in the sūtra so that the arising of bodhicitta
 is possible. There is not one in the Śrāvakayāna (saying): 'Thus is the
 arising of bodhicitta.' 42For four reasons, moreover, does bodhicitta com-
 pletely disappear. For four reasons it does not disappear at all. This one
 perceives from the Ratnakūṭasūtra. 43The ten prañidhānas as they are
 described in detail in the Daśabhūmikasūtra, (and) the description of the
 ten bhūmis, this is not found at all in the Āgama. 44There are ten
 pārāmitās. There is not even one pārāmitā in the Āgama. Very noble is
 great compassion alike toward all beings. 45For three asaṃkhyeyas (lasts)
 their exertion, which is not at all true of the Śrāvaka's. So great
 only is the exertion of the Śrāvakas: 'Would that I may escape
 from woes!' 46Ten are the vaśitās of a Bodhisattva, it is said in
 the Buddhāvataṃsakasūtra. A Śrāvaka does not have even one. There-
 fore is the Śrāvakayāna inferior.

- Fol. 253^r 47 āstanna samantabhadṛ sa—tā haṣṭa māsta vimūha .
 sudhani alysānai braṣṭe . śsau tccaramu ṣṣāvai niṣṭā 7
 48 satā haṣṭa māsta samāhā—na prajñāpārāmato vīri
 śśūramggama hvāṣṭa biśśānu cu ṣṣāvā kari ne bvāre 8
 49 satā dhāraṇi māstā balondi samu bodhisatva buvāre .
 dasau saña daṣṭa utāra bodhisatvānu upāya 9
 50 anutpattiye kṣānde ā—stanna nau ro ṣṣai handare kṣāndi
 cu ṣṣāvā karā ni bvāre samu bodhisatva buvāre 50
 51 śsiye śśāye rro ttiye samā—hāñe kṣānde dhāraṇe bhūme
 kho syata ggamgye nātāyi hvatā hvatā ni ttārā parvāri 1
 52 kho dite dīvaṃggaru balysu megghi hā upala haraste
 vari ṣṭānī biśśi jāta klaiśa ṣāte mahāyāni utāri 2

- Fol. 253^v 53 dī bodhi-banhyī jita klaiśa ku sā vāsana hvinde ṣātā
 hīni śrāvaka-yānā batu balysā gvāru bvāre 3
 54 rre ṣṣu śśādūtani haṃtsa . pūrātā māye jsa śśātā
 vara bodhisatvā upāta ṣātā hīnā śrāvaka-yāni .
 55 śśītā hastaṣṣai rūvu vīrā bodhisatvā vari dyāñāte ysam—
 thu hūtātā śśāna rrīṇa tsāṣṭo ne vara rre vāte ttiyā
 56 ko yā hvī'yā ttarandarā vā—tāya . ysātā vya ne samu tta dā—
 stu khvai śśakrā dastāna skvaiya gyasta ttārā hvam'du vaṣāre 6
 57 biśśā māstā bustā ṣṣahāne cu rro sāja ttiyā ṣṣahāne
 ṣṣāvānu hāḍe tta sastu pīsaina siye ṣṣahāne 7
 58 ggaupye jsai rāhulā pūri pālīka-putra rro kṣaṣṭā .
 ṣātā sūtrā śrāvaka-yānu ṣṣai rro vāta brīyā ttiyā 8

47 Prince Sudhana inquired about a hundred and eight great *vimokṣas*, Fol. 253 beginning with those of Samantabhadra. A Śrāvaka does not have even one. 48 In the *Prajñāpāramitā*, there are a hundred and eight great *śamādhis*. The greatest of all is the *Sūramgama*. None of this do the Śrāvakas know. 49 A hundred great, powerful *dhāraṇis* only the Bodhisattvas know. The Bodhisattvas have ten noble, skilful expedients, *upāyas*. 50 The *kṣāntis*, beginning with the *anutpattikakṣānti*, and nine other *kṣāntis* also, which the Śrāvakas do not know at all, only the Bodhisattvas know. 51 For every single *śamādhi*, *kṣānti*, *dhāraṇi*, *bhūmi*, (is) like the sand of the river Gangā, so great is the appendix to each of them severally.

52. 'When *Megha saw the Buddha Dīpaṃkara, he scattered lotuses before him (and) at once all his *kleśas* ceased.' This is the exalted Mahāyāna.

53 His †*kleśas* ceased under the *bodhi*-tree.' Where that version is proclaimed, that is the inferior Śrāvakayāna. They little understand the Buddha's meaning.

54. 'King Śuddhodana lay down alone with Māyā. There was the origin of the Bodhisattva.' That is the inferior Śrāvakayāna.

55 'In the form of a white elephant-foal did the Bodhisattva reveal his birth there. The queen, lying down, slept peacefully. The king was not there then. 56 As if the Buddha would have had a human body (and) been born! Did it not merely appear thus? How would Śakra touch him with his hand? So much do the gods shrink from man.'

57. Having perceived all the great virtues, what virtues would he then learn? But it has seemed thus to the Śrāvakas: 'He learned the virtues from a teacher.'

58. 'From Gopikā he had a son (called) Rāhula, and he had sixty concubine-sons too.' This *sūtra* is in the Śrāvakayāna. He even had love then!

* Cf. *Mahāvastu*, i. 238 (Leumann).

† Cf. E. Leumann, *Nebenstücke*, pp. 171-2.

Fol. 254^r 59 cakkravartti rrundi ysāru pūra hamye sṣīve ysiyāre
 ni biśśā brītye jsa hāmāre prrañāhānyau ysyāre handāri .
 60 ttrāmu māñamdu balyi rā—hulā prañihānyau pūri
 ttāna hārna pūri nijsaṣṭe ku ni uspurā amgyo saimā 60
 61 cu naltsutā duṣkara-cāryo kṣei' salī carāte tta pyūṣṭo .
 balyu vara kālsavu hatā—ro trāmu hvate ysīru salāvu 1
 62 sāte śrāvaka-yāno tta hvinde kho vā balyūṣṭu buvī—
 ya tteri naysdā ātā balyū—ṣte ṣā rro kuśala karmapaha bvāña
 63 ttāna mahāyāña tta hvinde cu carye duṣkara-cāryo .
 ttirthānu kāḍāna u nai ne karma vīta indā ttu kālu 3
 64 cvī vaska yakṣyau haṃtsa rakṣaysyau nāgyau haṃtsa
 kāḍe māṣṭe hiñe jsa māri vicitryau rūvyau ātā 64

Fol. 254^v 65 ttai sṣahāne cārā yidā—ndā ttārā gyastā balyā balo—
 ndi ttā śśūkā ānye purrdā mārīño harbiśśo hīno 5
 66 sṣai cakkravarttā rrundi nāstā sānā kye haṃtsa-klaīśā .
 sarvaṃñā balyā mārā sā—ni kyā jāta klaīśa ma nāsu .
 67 kye maitro bhāvāte tte sāne ttānai jsāna jyāre balyā .
 tterā maitra utāra tte sāne vīro ma pīra 67
 68 devadattī vātā sānā sei śrāvaka-yāno tta hvinde
 nai ju vāte sānā devadattā mahāyāña tta hvinde 8
 69 balyā biśśu śśuru yide . samtsera devadattā sṣu dīru
 kye dīru yīndā anāvu ṣā balyā brāte hāmīya .
 70 baśdye jsa hvī'yu ysamthū bye—ha u asādetyau vātcu .
 kye baśdamggāre ttā rrundā . śśādūtani pūra hāmīru 70

59A thousand sons are born in the same night to a *cakkravartin*-king. They are not all due to love; some are born through *prañidhānas*. 60Likewise, the Buddha's son Rāhula (was born) through *prañidhānas*. For this reason did he show a son: 'that I may appear to them complete in members'.

615. 'When (Śākyamuni) went out (and) for six years practised a difficult course—so it has been heard—he once spoke such hard words to the Buddha Kāśyapa.' 62This is so taught in the Śrāvakayāna. Yet how then would he realize *bodhi*? He came so near to *bodhi*: would he then spoil his pure deeds of merit? 63Therefore it is so taught in the Mahāyāna: 'When he practised a difficult course, it was for the sake of heretics, and there were no *karmas* for him at that time.'

646. 'When against him came Māra with Yakṣas, Rākṣasas, with Nāgas, with a very large army, with various forms, 65thus they made manifest his virtues—so powerful was the *deva* Buddha. Then, being alone, he defeated the whole army of Māra.'

66Even a *cakkravartin*-king who possesses *kleśas* has no enemy. Does the all-knowing Buddha, whose *kleśas* have been removed, have Māra as his enemy? Do not accept (this)! 67For one who sets his mind on kindness, his enemies on this account do indeed disappear. So exalted is the Buddha's kindness; do not believe (that) he would have enemies! 687. 'Devadatta was his enemy.' So is this taught in the Śrāvakayāna. 'Devadatta was *not* his enemy.' So it is taught in the Mahāyāna. 69The Buddha did everything good in *samsāra* but Devadatta evil. Would one who does purely evil become the Buddha's brother? 70Through evil action would one obtain human birth and, moreover, through imperfections? Would those who do evil deeds become sons of King Śuddhodana?

- Fol. 255' 71 yakṣa haṃjasaṣṭe hauśśu haurā śśāripuṭri tta pyūṣṭo
 varī puṣṣo śśandā birṣṭa . pāstuṅgā pastā aviśā 71
 72 balysā vā bendo dādāyo haraṇa devadattā ayuktā
 nai dasta śśando pīro . ne naryo pīya aviśā 2
 73 udayanā ysurre jsa tta pyūṣṭu śśāmivato rriṇo .
 ihaste biśśā pūrṇa byū—tta u patāmaṃthanā rrundu vara vistāta
 74 ni ṣa byūhiya didiya ttiyā devadattā kamalā .
 tte kāḍāna ṣei tta tta dāstā pharu parrāta satva ttu kālū
 75 cī svarṇa-pakṣa-rāyā haṃ—jsaṣṭe anūvatattu nāgu u—
 sthaṃji paṃḍāya jsānye mī—ḍe tteri anūvatattā puṇondi .
 76 pasuvo bodhisatvā ysamṭhu nāte u striyai ggārātātā
 cvī haṃjasaṣṭātā ttuṣṣai ya—nimā durī bāysū pastā 6

- Fol. 255' 77 samu naḍe dastyau ggūysnā suprāśśā rrundi nijsaṣṭe .
 hūduvai dasta śśando pasta ttāte puṇaunditara kho balysā .
 78 kye balysā bendā dādāyu bīḍe u danapālo hastu
 hā balysā vaska paśśāte ko balysi baji puṣṣo mīḍa .
 79 nā śśandā birāta' u nai da—sta hūduva śśanda patīro
 ne paḍā hamatā mirīya ko ttatvu ṣā tta tta vātāya .
 80 samu upāyāna tta tta di—stu ttāna saṇiṇa parrāta u—
 ysnora mahābodhisatvā de—vadattā balysā sāne ni īndi 1
 81 dātīnei ttarandari balysā khvei ṇo khā pau vātā ggei'ha .
 cu tta distu khastā kuhe' jsa ko hvā'ndi baśḍiye pvā'ro 82
 82 sālānu āvuto' ttrandi kari paṇḍāvātu nā byode
 kye tteri pharu khāysu horu hūḍe paṇḍāvātu ne byeha 2

71A Yakṣa intended to give a blow to Śāripuṭra—so it has been heard. Fol. 255
 At once the earth split asunder, (and) he fell headlong into Avīci. 72(If)
 the undisciplined Devadatta were to hurl a rock down upon the Buddha,
 would not his hands fall to the ground (and) would he not fall into the
 Avīci-hell? 73Through anger, Udayana—so it has been heard—shot at
 Queen Śyāmāvatī. All the arrows changed (course) and the shafts went
 against the King. 74Would not that rock then change (course and come)
 upon Devadatta's head? For this reason did it appear: many beings were
 delivered at that time.

75When the King of Birds, Suparṇa, intends to pull out the Nāga
 Anavatapta, he dies on the way, so meritorious is Anavatapta. 76The
 Bodhisattva obtained birth among goats and a woman bought him.
 When she intended: 'I will destroy him', her arm fell far away.
 77Hardly had the man with his hands shown the deer to King Suprāśśa
 when both his hands fell to the ground. Are these more meritorious than
 the Buddha?

78If anyone throws a rock upon the Buddha and lets loose the elephant
 Dhanapālaka against the Buddha, (thinking,) 'Would that the Buddha
 may be harmed, utterly perish!', 79would not the earth split asunder and
 would not both his hands fall upon the ground? Would he not first die
 himself? As if it had really been so! 80It has seemed thus merely
 by an expedient. By this means beings were delivered. Devadatta is a
 Mahābodhisattva: a Buddha has no enemies. 81The Buddha's body is
 the *Dharmakāya*, so that an arrow-shaft would surely not wound him
 on the foot. If he thus appeared wounded (it was) by an illusion. Would
 that men may fear evil!

828. 'He entered the village of the Śālas. He obtained no alms at all.'
 Would one who has given as a gift so much food, obtain no alms?

- Fol. 256^r 83 yaśśā ṣṣamani haskāna khāysi ysaujsi gyastūñi
 narandi tvī padī pattarra ttumalste ne ju handaru khāysu pajāṣṭā
 84 samu ūtco būte bālsaṃja tta mā pyūṣṭo kāḷavi balysi
 balysā tterā khāysu bi—lsaṃgya pharu hūde ṣā vā nā byeha
 85 mārā yiḍe śrāvaka-yā—nu tta tta hvīnde ttāna ju ni byode
 balysā mārāṇā purrāki kye ttāri pharu mulysdā kho balysi .
 86 ṣā hā ggīhiya ku mārā ttāri baśdā māsta hāmiya
 aniggattāvattāra-mundro vīri tta vara vāsana hīstā .
 87 kye ysurre jsa vīrina uchānnāte arhandinu khā—
 ysu avamātānu anam—khiṣṭānu ne tterā baśdo nāste .
 88 kye sye balysūñāvūysai ma—hāyāni uchānnāte khāysu
 ṣso haḍa sūtro tta hvīnde ṣā buḍaru baśdo nāste 8

- Fol. 256^v 89 cu ne rro vā sarvañi balysā kye tte āchānnāte khāysu .
 balysā ttū māri ne ggīhi—ya sc ttārā baśdo nāsu 9
 90 vairamñi āvuvo āstā rrušo ṣṣu drai māstā pajāṣṭe
 karmyau jsa sarvañi balysā viniya ṣā vāsana hvīnde .
 91 ttā aśśa vainaiyā vita ba—lysi mahāyāna tta hvīnde
 ṣa nā ṣṣu rruša aṣpari . vaska cu tta distu balysi pajāṣṭe
 92 ttā aśśa puṣṣo parrita ttā—rśaśūnāna biśśā ttuṣāto' ā—
 ta vyāgaraṇo nāndā ba—lysūsta tta rro tti trāmī aśśaramgga 2
 93 aniruddhā bāraṇi ṣṣei . āsta kye tteri batu vāte ho—
 rā paṃjsa sate āta palā—gya balysā karmyo rrušo hvīra 3
 94 ne ju vā khāysu pajāṣṭe hārṣṭāyi sarvañi balysā .
 samu nāte distā hvarandā ku puṇa nāsāre uysnora 4

83 Delicious, heavenly food came out of the tusk for the monk Yaśas. In Fol. 256
 this way he consumed the provisions; he did not enjoy any other food.
 84 In the Bhikṣusaṅgha—so it has been heard by me—the Buddha
 Kāśyapa distributed only water.' The Buddha gave away so much food
 in the Bhikṣusaṅgha, would he not obtain any? 85 Māra made the
 Śrāvakayāna.' Thus it is taught. For this reason, the Buddha, the victor
 over Māra, did not obtain any. Who has such great compassion as the
 Buddha? 86 Would he help him if there should occur such an evil deed
 of Māra? So in the *Aniyatāvātāramudrā*, the statement occurs there:
 87 One who through anger, hostility, cuts off food from unlimited,
 innumerable Arhats does not do such an evil deed 88 as one who for one
 day cuts off food from one Mahāyānist Bodhisattva.' So it is said in the
sūtra: 'The latter does the greater evil.' 89 How much more in the case of
 one who cuts off food from the all-knowing Buddha. Māra would not
 help the Buddha in this, thinking 'Accept such a great evil deed'.
 90 'He remained in the village of Vairāṇyā. For three months, the all-
 knowing Buddha, because of his *karmas*, enjoyed only barley.' This verse
 is taught in the *Vinaya*. 91 'These horses were the Buddha's pupils', so
 it is taught in the Mahāyāna. This was certainly not barley for horse-
 fodder, although it so appeared 'The Buddha has enjoyed it'. 92 These
 horses were completely delivered from animalhood. They all came among
 the Tuṣitas. Thus even such poor horses obtained a prophecy for
bodhi. 93 Would even Aniruddha, Vāraṇa, have stayed with one who had
 so little alms? Would five hundred have come? Would the Buddha, in
paryāṅka-position, eat barley because of his *karmas*? 94 The all-knowing
 Buddha did not really enjoy food. He merely took it (and) appeared to be
 eating it so that beings may obtain merits.

Fol. 257^r 95 ne ju ye vari jsīdā hāmāte štā ttiñe hīviñe sṣadde jsa .
 satvā tterī puña nāndā ha—maṃggu kho ttiyā ko hvade vātāya
 96 ttāna tta hvate sarvañi balysā kye šā kye mamā sāmuhā vīri
 puña kuśśala-mūla yanāte kye vā pratābimbei vīri 6
 97 hamaṅgu sṣaddo upevāte hamaggai puña māsta pharu
 anaṃkhāṣṭa hāmāre vi—śśeṣā nu hārṣṭai ništā . 7
 98 ahumāru divate i—ndi dāta-āhāre balysāni
 balysā vā dātu cu bustā tte khāysa-tīru ne yindā 8
 99 dyānāhāre divate i—ndi kye vina āstai hūñe vāna
 ggūste ttarandari balysā . samu kho purra āyāte ūca
 100 dātīnai vasutā aggaṃjsi šā khāysā hvīra bināśśa
 āchānai vātco hāmīya mīde puṣṣo jīṅgai āstā . 100

Fol. 257^v 101 tterī pharu viro vihīle dukha kho rro ju prahujanā hva'ndā
 śātā mahāyānina niṣṭi ttāna māstā yāni utāri 1
 102 bakulu sṣu sthīri bālsaṃgya samu halīrau śśau hūde śātā
 śśūvarinautamā kalpā cu ne ne āchānai hāmātā štā . 2
 103 kye ttārā pharu hoḍe anaṃ—khiṣṭā aruvo' hatāḍaru
 balysā sarvaṃñi hastamā . balysā šā vā āchinei hāmīya
 104 būtajina karmyo bei'na . agvahāna āchā hvā'ndā .
 balysā kari pracai nāstā tca—mna āchinei hāmīya 4
 105 balysā vā jīvo pulśa crrāmo yane aruvo' cu tce—
 ru ne jso ttirtha ttiyi tta hvā—ñīru ni sarvaṃñi štā balysā 5
 106 hā rro vā ttattī vineina asama kāḍe vāsana hvīnde
 kai karmyau āchai vātā iya aruva' karma ni jīndi . 6

95No one has been at all deceived there: because of their own faith, the beings have obtained equally as much merit as they would have then if he had indeed eaten it. 96Therefore the all-knowing Buddha spoke thus: 'Whoever in my presence should perform merits, *kuśśala-mūlas*, or whoever 97should produce faith equally before an image, equal will be his many, innumerable, great merits. There is really no difference between them.'

9810. 'Countless are the deities whose food is the Law of the Buddhas. Since, on the other hand, the Buddha was enlightened concerning the Law, it does not perform the function of food for him. 99There are gods whose food is meditation.' The body of the Buddha, which is without bone, blood, without flesh, is just as the moon is reflected in water. 100This food of the Law is pure, faultless. Would he eat it? Would he go hungry? Would he, on the other hand, become ill? 'He dies. His disappearance is complete.' 101He would have as many injuries, woes, as even an ordinary man. This is not according to the Mahāyāna. Therefore is the Great Vehicle noble. 102The Elder Bakula himself in the Bhikṣusaṅgha gave away just one myrobalan. This is the ninety-first *kalpa* in which he has not been ill. 103The Buddha, who once gave away so many countless medicaments, the all-knowing, best Buddha, would he then become ill? 104Through a preparer of food, through *karmas*, through poison, through indigestion, illnesses arise for a man. For a Buddha there is no reason at all why he should become ill. 105(If) the Buddha should ask Jīvaka: 'What medicine shall I make? What is to be done?' would not the heretics then indeed speak thus: 'The Buddha is not all-knowing!?' 106Then, on the other hand, a very unsatisfactory statement is also made here by the *Vinaya*: 'If he had had an illness due to *karmas*, a medicament does not remove *karmas*.'

102 śśāvari- altered in MS. to śśūvari-.

Facsimile of fol. 257^r and the right half of fol. 257^v published in M. Leumann, *Sakische Handschriftproben*, 1934, pp. 18-19, 21.

- Fol. 258^r 107 karmānu aruvo' balysā butte tta cu rro jīvo pulśa .
 cu haḍā jaḍā cu ſei tta sai—yi āchānai hāmīya 7
 108 brrahmānā āchei nāstā śśakrrā kari āchai nāstā .
 ſſei uttarūvi hvā'ndā hā—rſtāyā āchai niśtā . 8
 109 cu tta hvāñīndi se balysā dātu hvate tta ſā hārā ba—
 lysā tturra vā bā'yā nara—nde ahumāru ysāre hamraſto .
 110 ttyau jsa dharma-mukha naranda balysāni harbiśśā dātā
 kho ni sastu hvīḍā ju āṇu ttai rro hvāñāṇdu dātāndā . 10
 111 kho bātāna ſerāte bīna kho ju ye ggari iñi pātāyā
 brahma-svarā balysā bajāſſā ttrāmu pyūſtāndā uysnora 11
 112 tteri cakkravartti rrundā hau—ta cu tteyē kāljsāñia banhya bāgga—
 re ṇu trāmu bajeſſāre . kho bīnāñi gyastūñi 12

- Fol. 258^v 113 biśā phaſtiya gyastā ba—lysā u āvuſte biyāśśa .
 ttiyi vā akṣara hāmī—ru kho rro jaḍye hva'ndi nā gāvu 1
 114 balysāñi hote jsa kīntha cīyā hā trāmāte balysi
 cu vara bīnāñia aſkusta adaunda ſtāna akriya 11
 115 paṃja-tturyāṅgu briyūnā vasutu bīnāñi narandā
 ttrāmu bā'yau jsa narandā balysāni dātā vicitrā 2
 116 kye hori pyūſte padaṃgyo kye vā dukha pyūſte nariya
 kye suha gyastūñia kye udvī—yu kye śśākṣāvata pyūſte 6
 117 kye śrāvaka-yāni padaṃju pratyeka-yāni padaṃgyo .
 balysūñiavūsā satva ttā mahāyānu pyūvā're 7
 118 crrāmu puñia trāmu pyuvā'—re kho ni indriya kho ni pra—
 nihāna samu kho candā—vani mūra cvi kṣamātā trāmū bendā

107^rThe Buddha knows the medicament for *karmas*, so why then should he ask Jīvaka? But who is (so) foolish that it should seem to him he would become ill? 108^rBrahma has no illness; Śakra has no illness at all; even a man from Uttarakuru really has no illness.

109^rWhen they so preach: 'The Buddha proclaimed the Law', this thing is so: from the Buddha's mouth there issued continually countless thousands of rays. 110^rFrom these issued the *Dharmamukhas*, the whole Buddha-Law. As it seemed to them: 'He is eating', so they saw him preaching. 111^rAs a lute sounds on account of the wind, as one speaks in front of a mountain, so did beings hear the Brahmasvara-sound of the Buddha. 112^rSo great is the power of a *cakravartin*-king: whatever trees there are in his garden, their leaves rustle like heavenly lute-music.* 113^rWould the *deva* Buddha move his tongue about and open his lips? And would the syllables arise then as even from an ignorant man? Not for a moment! 114^rWhen by his Buddha-power the Buddha enters a city, the musical instruments that are there are unplucked, unblown, unstruck, 115^r(but) a lovely concert with five kinds of instruments came forth clearly. So, from the rays came forth the varied Buddha-Law. 116^rOne heard the description of liberality, one heard about the woes of hell, one about heavenly pleasures, one about disgust, one heard about the *śikṣāpadas*, 117^rone the description of the Śrāvakayāna, (one) the description of the Pratyekayāna. The Bodhisattvas hear about the Mahāyāna. 118^rAs are their merits, so they hear; as are their senses, as are their *pranidhānas*. Just as in the case of the Cintāmaṇi Jewel, so much is upon you as pleases one.

- Fol. 259^r 119 ttāna ṣṣāvā dukhu pyūvā're nāraudhu ṣṣuṇu aniccu ggūṣṭi—
 nai ttarandari balysā ysātā muḍā nāstā nā vaysā 8
 120 kho nā mulysgā aysmū hi—ni nvāta kāḍe indriya dī—
 ra ttāna hinā śrāvaka-yā—ni bā'yyau jsa dātu pyuvā're
 121 kye indriya hvam'dā utā—ra balysūñāvūsai rraṣṭu
 ttā mahāyānu pyu'vāre auṣkāṃjsya harbiṣṣā balysa 1
 122 paṃjyau jsa pracyau jsīna pharu hāmāte māsṭā samtsēra
 kye khāysā hori pharākā kye ne jsate štā haṃdara satva 2
 123 kye jāna bhāvāte ārūpya—samāvatti riddhā-pāta tco—
 hora kye dharma-kāyu u—tāru ttarandaru byehātā rraṣṭo
 124 hori pracaino cu ro jsīnā—na hamaraṣṭo pathiā
 rre mahādevā mahāsama—tā tteri dāru jutāndā 4

- Fol. 259^v 125 bāvañe jsa jsīna paḍā ka—lpu u biṣṣu ustamu vātco
 tcohore-haṣṭātā ysāre ka—lpa jsīna biṣṣa ṣa lovyā jsīna .
 126 riddhā-pātyau jsa kalpu jsīna u kyeri buḍaru kṣamīyā .
 avamāta kalpa anamkhā—ṣṭa ṣa lokottara jsīna . 6
 127 lokottare pīmo ku ṣṭāni dātīnai ttarandari byaude
 kho ni ju ātāsā nā jīyā tta ni ṣa karā jsīna ni jīye 7
 128 ttāte paṃjsa miṣṭamā jsīnā hamā satvā hārṣṭai nāstā .
 vāna balysi kye va ttāte jsī—ne biṣṣe paṃjsa uspurā āro .
 129 ttāri dāra-jsīniya balysa tterā nā khāysīnei hauri
 drrai asaṃkhiya prāṇāvā—tāna hārṣṭāyi pathiā 9
 130 ttā jāya hastama ttānu ttārā irddhā-pāta balonda
 dātīnei ttarandari balysānu ttā maraṇīnu māri purrāndā .

126 ko in lokottara written small below line.

127 jsiyā altered in MS. to jīyā.

Facsimiles of fol. 259^r and the left half of fol. 259^v published in M. Leumann, *Sakische Handschriftproben*, 1934, pp. 22-4.

- 119 Therefore the Śrāvakas hear about *duḥka*, *nirōdha*, *śūnya*, *anitya*. The Buddha's corporeal body, (which) was born (and) died, does not exist for them now. 120 Just as their mind is limited, inferior, their senses are very restrained, weak. Therefore from the rays they hear the Law of the inferior Śrāvakayāna. 121 Those who have the noble senses of a Bodhisattva rightly hear the Mahāyāna: 'Eternal are all the Buddhas.' 122 For five reasons will there be very great life in *saṃsāra*: if one's giving of food has been abundant; if one has not struck other beings; 123 if one has meditated on the *Ārūpyasamāpatti*-meditations, (practised) the four *ṛddhipādas*; if one rightly obtains the noble *Dharmakāya*-body. 124 It is because of liberality and also because he has always refrained from taking life that King Mahādeva (and King) Mahāsaṃmata lived so long. 125 Through meditation, one has life for a *kalpa* at least and at the very most for eighty-four thousand *kalpas*. All this is *lokika* life. 126 Through the *ṛddhipādas*, one has life for a *kalpa* and for however many more unlimited, innumerable *kalpas* one should wish. This is *lokottara* life. 127 It is at the head of *lokottara* life where the *Dharmakāya* is found. As space does not disappear for them, so life does not at all disappear for them. 128 These five greatest lives are not in fact for the same being. For whom except a Buddha would all these five lives be fulfilled? 129 So long-lived are Buddhas. So great is their giving away of food. For three *asaṃkhyeyas* they have actually refrained from taking life. 130 These meditations of theirs are best. So powerful are the *ṛddhipādas* (and) the *Dharmakāya* of the Buddhas: they overcome Mṛtyumāra.

- Fol. 260^r 131 khvei bišā śśando ni pitta kye tta hvāñāte jānga tā aštā
 paranārvāte sūtro tta hvī—ndi tte hamdarā arthā salāvi 1
 132 parā hvatā hāmāte ham—darā satvā nārvṛtā klaiśa
 buysaiyā hāndarāṇu klai—śa buysaiyā śi arthi ttiye salāvi
 133 hīvi vā śrāvaka-yāno sūtrā pramānā yanāñi
 abitandi gāvu ne miḍe tta tta hvinde śrāvaka-yāñā 3
 134 ko trāmu balysā ni āya ne ne śśaraṇa-ggamā hāmīya 1
 vinau śśāstāri pravaja śśākṣāvatā śāmañi ništā 4
 135 kyai hivyaū karmyau muḍu ditāndi se jāvīndi štāna kho rro hi—
 vyau karmyau priya ūtco dau daindau kṣāru . 135
 136 cvī mulśde jsa hastamā rūvi tcamāna marā dyāñite ysamthu
 tte sañāna burštā śśarira ttāna ro paranārvāte dāstā .

- Fol. 260^v 137 cu hā āysārūṇa harastā—ndā svarṇa-sūttāra kalsta kyī—
 te paṃjuṣṭa parremā kāḍai pharu nvāsa yidāndi 7
 138 ttā vā ucātāndā vara ā—hāro biśśā burštā hatcasta
 ttā nā balysā āste sasta ttā nā vaysñā saindi śśarira .
 139 dātinai ttarandarā balysā—nu ku štā nā āste štāre ku
 nā hāḍe pajsamā balysa-saṃ—ñā puñā nā māsta hāmāre .
 140 haštūsu dharma patārgya tca—mna ttāte kire yanāndā
 sarvañā balysa ttā dharma karā śrāvaka-yāñā ni indī .
 141 sarvañā-jñānā nirvākalpā anābhoggāna kire da—
 so pāta' darro tcohora pra—tāsaṃbate saṃgraha-vāsta 1
 142 ttātā ttādārā haṃggaśśa dharma cu mahāyāñā hvāñāre
 cu śśāvā karā ne bvāre śśai ni vara vāśana nāštā 2

135 dai in daindau written small below line.

Facsimile of the left half of fol. 260^r published in M. Leumann, *Sakische Handschriftproben*, 1934, p. 24.

131 How does his tongue not fall to the ground who preaches thus: 'There is a disappearance of him'? 'He is "*paranārvāta*"', so it is said in the *sūtra*. There is another meaning of this expression. 132 'Another' being is said to be '*para*'. A '*nārvṛta*' is one who extinguishes *klesas*. 'He extinguishes the *klesas* of others'—this is the meaning of that expression.

133 Moreover, their own *sūtra* in the Śrāvakayāna is to be taken as an authority: 'One free from doubt never dies.' So it is taught in the Śrāvakayāna. 134 If the Buddha should not still exist thus, there would be no *saraṇagamana*. Without the Teacher, there is no *pravrajyā*, *śikṣāpadas*, *śrāmaṇya*. 135 Those who because of their own *karmas* have seen him dead, thinking, 'They are burning him', are like the Pretas, who because of their own *karmas* also see the water as fire or as lye. 136 It was because of an expedient that his relics were split, although through compassion he had an excellent form by which he revealed his birth here. Therefore too did he appear *parinirvṛta*.

137 When they had thrown down ornaments, brocaded finery, necklaces, finger-rings, garlands, they made very great lamentations for him. 138 Others gathered the ashes there. All these broken pieces appeared to them as the Buddha's bones. These now appear to them as his relics. 139 The *Dharmakāya* of the Buddhas is where there are no bones. But where they have honour, an idea of the Buddha (arises and) great merits accrue for them.

140 The eighteen *āveṇika-dharmas*, by which the all-knowing Buddhas perform these acts, these *dharmas* are not found at all in the Śrāvakayāna, 141 nor is the doubt-free *sarvajñā-jñāna*, deeds performed effortlessly, the ten *balas*, the four *vaiśāradyas*, *pratisaṃvidās*, *saṃgraha-vastus*. 142 These *dharmas*, so many in total, which are taught in the Mahāyāna, (but) which the Śrāvakas do not know at all—there is not even a statement about them there.

- Fol. 261^r 143 dasau pāta' darro tcohora . samgrahā-vāsta tcohora ttā—
 nu samu ātamo nāma . ne haḍe vara kho nye paysendā
 144 balysānu buljsye kāḍāna ṣā' vāsana śrāvaka-yāno
 daśyau pāta'ñyau jsa pāta'jsa balysa darro ni māsta tcahora .
 145 ne nā hāḍe ṣṣāvā kūṣīndi u ne nā sūtruvo' hvīnde . ttyau
 puñyau ttātāñe ṣṣāḍye jsa . ttātā daso pāta'ñā hāmāre .
 146 ttāna mahāyāni utārā ku ṣṭa ttādārā vāsane māstā
 ttāna hīnā śrāvaka-yānā cu-m jsa balysūstā ne byo[d]e
 147 anāggattāvattāro mudru vīrā tta vara vāsana hīstā
 kau ye dryau bāryau haṃjsaṣṭa ttū lova-dhātu na[rīnde]
 148 ṣye ju pasā bārai āya ṣye hastā bārai āya .
 ṣṣau j[u] rrah[u] ba[dḍe . . .] u purra bāyā [. . .]

- Fol. 261^v 149 trāmu balysūstā mahāyā—ni kho rraha-bārai baḍḍe
 tt[āri d]uṣ[a yāna kho pa—]sa-bārai o ha[sta-bārai]
 150 anācce ṣkaugye anātme dukhīṃgye atapye ṣkaumgye .
 kye ttū tta tta kei'tā hamraṣṭ[o] tte klaiṣa harbiṣṣā jy[āre]
 151 arahandā hāmāte narandā samṣāru vā nā nā istā
 āyattana ttuṣṣā paysā—nde ātma-m jsa hārṣṭai [nīstā]
 152 ṣātā hīnā śrāvaka-yānā ttathāggatta-ggarbhā anāccā .
 balysūñā kīrā ne īndā kho ju banhyā ttīma pattaudā 2
 153 ne ne chei' hāmāte ne skandhā ne ṣṣimgya bāggare chāya
 spāte hīyāra nā yīndā nā-n jsa ju ye hāmāte haṇḍāḍā .
 154 trāma praṇāhāna bodhi-cā—ttā bhūmā dhāraṇi kṣāndi
 daso pāta' darrau tcohora haṣṭūsu dharma ne īndā 54

149 cf. 13. 14: ttāri duva yāna.

152 probably atāccā changed in MS. to anāccā.

154 c, d cf. P 4099 128 KBT 119: dasau pa'ñā darrau tcahaura āveṇya haṣṭuāsa dharma
 (v. Appendix 2, p. 452).

143 The ten *balas*, the four *vaiśāradyas*, the four *saṃgrahavastus*—of these there is only the name in the *Āgama*. But they are not there as one understands them. 144 For the sake of praise of the Buddhas, there is this statement in the *Śrāvakayāna*: 'The Buddhas are powerful by reason of the ten *balas*. They have the four great *vaiśāradyas*.' 145 But the *Śrāvakas* do not seek them, and they are not mentioned in the *sūtras*. 'Through these merits, through this goodness, these ten *balas* arise.' 146 Therefore is the *Mahāyāna* exalted, because in it there are so many great statements. Therefore is the *Śrāvakayāna* inferior: because *bodhi* is not obtained thereby. 147 So in the *Aniyatāvattāramudrā*, the statement occurs there: 'If one should intend to leave this world-sphere by means of three vehicles 148 (and) for one vehicle there should be a goat, for one vehicle there should be an elephant (and) as one (vehicle) one rides a chariot . . . and the moon would guide . . . 149 Such for *bodhi* is the *Mahāyāna* as a charioteer rides. Those two (Vehicles) are (as) a goat-rider or an elephant-rider.

150 'Impermanent, selfless are the *saṃskāras*; woe-afflicted, impure are the *saṃskāras*.' All the *kleśas* disappear for him who always so thinks this. 151 He becomes an Arhat. He has gone out. He does not return again to *saṃsāra*. He has recognized the *āyatana*s as empty. The self therewith does not really exist.

152 This is the inferior *Śrāvakayāna*: 'The *tathāgatagarbha* is impermanent. There are no Buddha-acts.' As the seed of a tree, when burnt, 153 does not become a bud, nor a trunk, nor boughs, leaves, branches, does not produce flowers, fruits, (and) one is not maintained thereby, 154 so there are no *praṇidhānas*, *bodhicitta*, *bhūmis*, *dhāraṇis*, *kṣāntis*, ten *balas*, four *vaiśāradyas*, eighteen (*āveṇika*-) *dharma*s.

- Fol. 262^v 155 samantabhadṛ vāmūha . śśūraṅgama śśāvai nāstā .
 balysūña kire nā yuḍu yīndā tta[.]
 156 cu ttā śśāvā kye vyātarā—ta hastamo balysūstu varālsto
 ttā bodhisatva balonda samu śśāvai rū[vu dārtāndā]
 157 kye anutpāda paysendā anārodha dharma paysendā .
 kho nā bodhisatvā paysendā hūnā māñand[ā paysendā]
 158 nai klaiśa indi nā nāṣkleśi ni samptsera buysaiyā .
 balysūstu butte anantu parrijāte [satva dukhyau jsa]
 159 śātā haṃggaśso hvīnde mahā—yāni śrāvaka-yāni vāśseṣā
 avāśśā muho ttrāmu a—tāṣṭhāndā h[arbiśśā mulśde jsa balysa]
 160 paḍāṃjsi hettu bodhi-cittā u vaysñāṃjsiya śśadda .
 kai hamata trāmu paysāñu khvai gyasta b[alysa hvatāndā]

- Fol. 262^v 1 Siddham namasīmā harbāśśā dāśā vāte biśśā balysa
 cu buro ttrṣṭhanda buddha—kṣetruvo' [biśśuvo']
 2 aysu haṃjsāte' balysā śśahāne gguṇe birāśā
 bāśśā ma vā mulśde jsa kāḍe ā[ysda yanīru]
 3 kai ttande sūtryau ho—tāne śśahāne . mā—
 ñandāna hvīyc . kho śśau k[.]
 4 pharu ttā uysnora kye balysu vara tta saittā
 śśādūtānā rrundi mā—ye rriñi [.]
 5 kvā'ysu vātā merā haṃtsa klaiśyo ysātā .
 kūṣḍu vāte khāysāna andivāro [pāḍā]
 6 pīsaina siye dāstāte śśahānā
 ggovye jsai rāhulā biśśā [k][aiśyo ysātā]

155 The Śrāvaka does not have Samantabhadra's *vimokṣas* (nor) the *Śūraṅgama*. He cannot perform Buddha-acts . . . 156 As far as those Śrāvakas are concerned who have been predicted for best *bodhi*, they are powerful Bodhisattvas and (had) only the form of a Śrāvaka. 157 One who recognizes the *dharma*s as without origin, without cessation (recognizes) them like a dream in comparison with how a Bodhisattva recognizes them. He has no *kleśas* nor non-*kleśas*. He is not extinguished in *saṃsāra*. 158 He realizes *bodhi*, delivers countless (beings from woes).

159 This in brief is the difference taught between the Mahāyāna (and) the Śrāvakayāna.

Assuredly, (all the Buddhas) have so blessed me (through compassion). 160 The first cause of *bodhicitta* and present faith—would that I may myself so recognize it as the *deva* Buddhas (taught) it!

CHAPTER 14

This chapter consists of 100 verses, all extant, extending from fol. 262^v 1 to 270^v. The beginnings of some folios and the ends of others are damaged. Leumann's Chapter 3 belongs here as folios 267 and 268, see R. E. Emmerick, *BSOAS*, xxx. 1, 1967, 84.

The traditional life of the Buddha (cf. 24. 162-281) is here rejected in favour of the Mahāyānist transcendental account (cf. 13. 52 ff.). The way in which a being sees the Buddha is due to his *karmas* 'deeds'. The Buddha appears all things to all beings.

¹Success. I worship all the Buddhas in all the directions, however many there are present in (all) the Buddha-fields. ²I intend to explain the Buddha's virtues, *guṇas*. May they all with great compassion (protect) me. ³Would that I may be able to tell such great virtues of his according to the *sūtras* like one . . .

⁴Many are those beings to whom it seems thus with regard to the Buddha: '(He is the son) of King Śuddhodana (and) Queen Māyā. ⁵He was born at his mother's side with *kleśas*. At the palace (he was brought up) with food in the harem. ⁶From a teacher he learned the arts, virtues. In his house, Rāhula (was born) from Gopikā with *kleśas*.

- Fol. 263^r 7 padiyi sastā . dukhyau hārthanu sṣīve
 samtsārā harbiśśā andi[vāro dāstā]
 8 ttiyā vā rruštū suha trāmu paśśāte
 puṣṣo naltsutā kantho kho ju ye [. . .]
 9 pravaiye bāsa carāte duṣkara-cāryo
 balysūstu bustā . māra purde [. . .]
 10 pravarttāte cakkru u paranirvṛte trāmu
 kho ju cāruai āra nāhuta -ā[. . .]
 11 sśarirai būta u dama-rāsa padanda
 paṃjyau jsa uspurā sātā - [. . .]
 12 ttāna cu aysmūna mulysga mulysga nā hauta
 balysāna saittā mahāyā[ni ṣa hauta]

- Fol. 263^v 13 dīvaṃggarā balysā vāti harbiśśā klaiśa .
 karma jāta hārṣtai biśśu tta [. . .]
 14 odā ttāna bāḍāna tto ustamu ttāmu
 ku buro samtsārā balysā [. . .]
 15 kāḍe pharākānu kye duru gāvu tta sai—
 ttā balysūstu bustā u para[nārṇvṛte vātco]
 16 kye vā sṣai vaysñā bodhisatvā ne saittā
 balysūstu jsānā carāte satva-hā[tāyā]
 17 kye vā pharu kalpa parrāta bustā balysūstu
 dī bodhi-banhyu vaysñā ttrṣthāte [balysā]
 18 pharu ysāre satva kye sṣai ttuṣṣāto' saittā
 kye vā samu hāḍā vaysñā [. . . .]

7Suddenly at night in the harem, the whole of *saṃsāra* (appeared) to him consumed with woes. 8Then he gave up royalty and pleasures, (and) he completely left the city, just as one . . . 9He forsook the world (and) in a park practised a difficult course. He realized *bodhi* (and) overcame *Māra* . . . 10He turned the Wheel and became *parinirvṛta* as the flame of a lamp has gone out . . . 11His relics were distributed, and *dharmarājikās* were built.' The (Śrāvakayāna) is full of the five (elements), 12because their ability in mind is very limited. The Buddha(-power) seems thus to the Mahāyāna: 13in the time of the Buddha Dipaṃkara, all his *kleśas* (and) *karmas* were actually wholly removed, thus . . . 14up till that time. Thus at last then, however many the Buddha's (*kleśas*, *karmas*) in *saṃsāra*, 15for very many to whom it has seemed thus for a long time, he realized *bodhi* and (then) became *parinirvṛta*. 16To some even now he seems a Bodhisattva: he is indeed practising *bodhi* for the good of beings. 17For some, although he realized *bodhi* many *kalpas* ago, (the Buddha) remains now under the *bodhi-trcc*. 18There are many thousands of beings to whom he seems to be even among the Tuṣitas, yet to others only now . . .

- Fol. 264^r 19 kho ju indrajālo daṣṭā sāhāte vijā
 biśśūnyau rūvyau . hamo [śśando . . .]
 20 ttrāmu vainaiyā hamo śśando balysu .
 pharu padya daindā hāvyau [karmyau . . .]
 21 kye vā paranārvṛtā vara saittā ttu bāḍu
 kāmu skyātu ysātā kye andi[vāro ānye]
 22 hoda puve jsāte u āśvāsāte satva
 po' yā namasāndā gyasta kyai [. . .]
 23 indā vā satva hamāña parṣo kye saittā
 balysūste vaska naltsutā gyastyau [hamtsa]
 24 kye vā samu hāḍe vaysña nāte pravajo
 kye vā durā balysi panatā [. . .]

- Fol. 264^v 25 pravarttāte cakkru u pharu parrāte uysnora
 paranārvṛte vātco u andara[hyāte ttāmu]
 26 crrāmu urmaysde cātādīvyo virā
 handāre śande sarba[nd]ai [saittā]
 27 ku vā nihujsandā ku ūvo' haḍā ku śāmu
 ku nāhutā saittā ku sarba[ndai saittā]
 28 hamā śa urmaysde cātādīvyo virā .
 sumīrāna ggarina vicitro krīyo [yanandā]
 29 trāmu hamā balysi cu tterā dātte vicāttre
 ttāna cu vaineyā karmyo jsa [vicittra]
 30 kye tta saittā vāḍaru satā salī yi jsīna
 kye vā satā bistā . salī [. . . .]

19As a skilful magician arranges an Indra's net with various shapes in the same (place) . . . 20so do the pupils in the same place see the Buddha in many ways as a result of their own (*karmas*). 21To others he seems to have become *parinirvṛta* there at that time at which moment he was born. For others, while in the harem, 22he walks seven paces and comforts beings. The gods, who . . . him, worship him at his feet. 23There are beings in the same community to whom it seems (that) for the sake of *bodhi* he went out with the gods. 24For some, however, only now has he taken up *pravrajyā*. For others, he arose as Buddha long ago . . . 25he turned the Wheel and rescued many beings. Afterwards, he became *parinirvṛta* and disappeared (then). 26Just as the sun in the world of four continents (appears) to be rising over some lands, 27over others setting, over others at midday, over others at night-watch, over others it appears set, over others (it appears) to be rising, 28yet it is the same sun in the world of four continents (performing) its varied activity from Mount Sumeru, 29so it is the same Buddha, who appears so varied because the pupils are (varied) on account of their *karmas*. 30To some it seems thus: "His life was less than a hundred years." According to some, one hundred (and) twenty years . . .

- Fol. 265^r 31 kye vā śsau kalpu kye satā kalpa kye ysāru
kye vā pharu ysāre . nayu[*tta kalpai jsina*]
32 kho nātāmā hota kuśśala-mūla u śśada
ttrāmu vara balysi . sañāna [*daindi satva*]
33 crrāmu māñandāna purra haṃbaḍa oṣku .
drraiṇu pracyānu kāḍāna hālā [*jīye*]
34 kvī patāna gyastā kye āṣei'ṇa-vrrahone
o vādāśa sarbāte bā'yyo [*jsa . . .*]
35 ttrāmu māñandāna marā hamu vātā balysā
draiṇu pracyānu kāḍāna duru [.]
36 kyai pāṣkalindā u hvatā gāmu nā saittā
cvī dharma-kāyā rū—pa-kā[*yā ārūpyā*]
- Fol. 265^v 37 ttā patāna balysā u karā balysu ne daindi
duru duru nā balysā sañāna [.]
38 kye vā batu śśadda u kāḍe aysmū mulysgā
samu ttaṃdu pyuā're se paranā[*rṇte balysā*]
39 saña brrīkya bvāmata balysāna u mulysdā .
biśśā anābhoggāna anuva[*rī*][*t[āte satva]*]
40 kyai trāmu daindā . kho ysarr(n)ai ggarā rruštā kyai
virūlinai āljseināu daindā [.]
41 samu kho ātāśi cātādīve pīrmo
sumīrina ggarāna ggūna [.]
42 ttrāmu tterā balysā vasutā satvai hāḍe
kho nā gāmye karma trāmu [*balysu vajsā're*]

³¹According to some (his life was) one *kalpa*, to some a hundred *kalpas*, Fol. 265
to some a thousand, to some many thousands of *nayutas* (of *kalpas*).
³²As are their *niyāma*, power, roots of merit, and faith, so by the
Buddha's expedient there (the beings see him). ³³Just as the full moon
for three reasons always (becomes) crescent . . . ³⁴when the god who is
blue-clad is before it or it rises in an intermediate region (or) by the
rays . . . ³⁵so the Buddha for three reasons always . . . far away here.
³⁶Some analyse him, and for a while there appears to them of itself what
is his *Dharmakāya*, *rūpakāya* (or *ārūpyakāya*). ³⁷These are before the
Buddha, and they do not see the Buddha at all. Very far from them by
an expedient, the Buddha . . . ³⁸Some, however, have little faith and
very limited intelligence. Only so much do they hear: '(The Buddha)
has become *parinirvṛta*.' ³⁹Expedients, love, Buddha-insight, and com-
passion—he conforms easily to all beings. ⁴⁰Some see him such as a
golden mountain shines; some see him as a beryl one or a silver one.
⁴¹Just as in the sky above the world of the four continents from Mount
Sumeru . . . colours . . . ⁴²so is the Buddha so pure. But beings so (see
the Buddha) as are the *karmas* of any of them.

- Fol. 266^r 43 kyai ttandu daindā kho duva hvaṃ'dā kye hauda
 ggāṃpha-mase saittā . handā[re]
 44 kye daso ggāṃpha kye sata ggāṃpha cā ysāru
 kyai ttamdu daindā kho ggarā d[. . . .]
 45 kyai jsānu daindā kye hama śśāmdau āṇu .
 palamggāna harbāsū ātā[śu . . .]
 46 kye vā ttū kṣetru . hīvyau karṃyau satva .
 samkliṣṭu daindi kye pa[.]
 47 kyai trāmu daindā . se śātā abhārātā-kṣetrā
 suhāvātā saittā kye [.]
 48 kyai trāmu daindi . se biśśā ratanyau vūḍā
 cai samgga uysma phāna brī[.]

- Fol. 266^v 49 kyai trāmu daindā . kho gyastānu vāmāna
 kye vā rrā daindā a[.]
 50 crrāmu pharu prīya ttarrā ggāṃgye nitāyā
 vūmūva prīyā kye [.]
 51 kye vara dau daiyā kye ysū biysma kye kṣāru
 kye syato huṣko hā[.]
 52 ne vara dai biysma kṣārā ttatvatu byode
 samu hīvyau karṃyau vīvā[gā śā dātte]
 53 crrāmyau jsa karṃyau vara prīyuvō' āta .
 ttī trāmu daindā nā śśū[. . . .]
 54 tta nā kīru yindā hīvyau karṃyau gāmu
 tta vara pachusindā hīvāñ[. . . .]

43 Some see him as great as two men, some as seven. He seems a *ggāṃpha* Fol. 266
 in size. (There are) others (to whom he seems two *ggāṃphas*). 44 To
 some (he seems) ten *ggāṃphas*, to some a hundred *ggāṃphas*, to some
 a thousand. Some see him as great as a mountain . . . 45 Some see him
 walking, some sitting on level ground in *paryāṅka*-position, in the whole
 sky . . . 46 Some beings by their own *karmas* see that field full of torment;
 some . . . 47 Some see it as such: 'That is the Abhirati field.' To some it
 appears as the Sukhāvātī. 48 Some see him as such: 'He is all covered
 with gems.' Some (see) him . . . stones, clay, dust . . . 49 Some see him as
 palaces of the gods. Some see him as plains . . . 50 As many thirsty Pretas
 at the river of Gaṅgā, distraught—(there is) a Preta who (sees serum
 there); 51 one* sees fire there, one pus, urine, one lye, one dry sand . . .
 52 yet there is not really any fire, urine, lye there. (This appears) merely
 as *vipāka* because of one's *karmas*. 53 By whatever *karmas* they came
 there among the Pretas, then they see it as such, not . . . 54 Thus,
 because of his own *karmas*, he does not make use of them at all. Thus
 they perish there because of their own . . .

* Cf. 4. 46-8, 86.

- Fol. 267^r 55 ttrāmā mā[*nāndāna*]
 ttāña buddha-kṣetro . bodhisatvyau haṃtsa 5
 56 vasutā parāśuddhā [.]
 hävyau yā buhu karṃyau saṃkliṣṭu dāyāmā 6
 57 kye battaru karma ttānu [. . . .]
 – jāta hārṣṭāyā ttī tatvatu daindā . 7
 58 ne ttuto krrāyo balysā pakṣavā[. . . .]
 handara *ma* dyāṃdu u haṃdār ma ma daiya .
 59 uhu ma tta tta daiya se paranirv[*te balysā*]
 [. .] samu hāḍe ttattī ysātāmā vaysña 9
 60 umā vā bustāmā balysūstu vācā[*tr* .]
 [. *bu*]ddha-kṣetra nājsā'—ṣe' hvatā hvatā gāmu 60

- Fol. 267^v 61 paḍāṃjsi hettu uysnorāṇu u [. .]
 [. .] anuvarttite ppraṇihānyau balysā 1
 62 crrāmā vainaiyai khvai hettu pa[. .]
 [. *hā*]vya karma trāmu balysu vajiṣṭe 62
 63 crrāmu hama ūtca hävyau yā[. . . .]
 pharu padya daindā . ni ju ṣā ūce vikalpā 1
 64 ttāna ṣā praṃmānu cu āgam[*u*]
 balysi marā ysātā u paranārvṛte vātco 4
 65 ttī tta vainaiyā vāta – – [. . . .]
 hanāna kāṇai ttārā ttārthyau ttāri 65
 66 kye tta dṛṣṭā bal[*yse*] -o [.]
 klaiśyo jsa ysātā . u paranirvṛte vātco

56 cf. parāśuddha kṣetra vasuta 3. 117; vasuta parīśuddha buddha-kṣetru 10. 24.

61 cf. paḍāṃjsi hettu 13. 160.

63 hävyau yā, cf. hävyau yā . . . karṃyau 14. 56. Cf. 14. 20: ttrāmu vainaiyā hamo
 śśando balysu pharu padya daindā hävyau [karṃyau].

66 cf. haṃtsa klaiśyo ysātā 14. 5.

⁵⁵Similarly . . . in this Buddha-field with the Bodhisattvas, ⁵⁶clear, Fol. 267
 pure . . . through our own *karmas* we see him afflicted with *kleśas*.
⁵⁷Whose *karmas* are lesser, their (view is better. When) they have
 actually been destroyed, then they see truly. ⁵⁸Not this function (had)
 the Buddha's *pakṣapāta* . . . 'Let some see me and may you others not
 see me. ⁵⁹May you see me thus: "the Buddha has become *parinirvṛta*."
 But I have now been born here. ⁶⁰For you I realized *bodhi*. I will show
 the various Buddha-fields severally.'

⁶¹The prior cause for beings and (the Buddha is the same): the Buddha
 conforms by his *praṇidhānas*. ⁶²As the pupil, according to his (prior)
 cause (and) his own *karmas*, so sees the Buddha; ⁶³as the water is the
 same, (but) through their own (*karmas*) they see it in many ways, but
 this is not a *vikalpa* of the water, ⁶⁴therefore is that an authority which
 (is taught in) the *Āgama*: the Buddha was born here and afterwards
 became *parinirvṛta*. ⁶⁵Then thus the pupils became . . . as a one-eyed
 man compared with a blind man, so are those compared with heretics.
⁶⁶One who has such a view, the Buddha Because of *kleśas* he was
 born, and afterwards became *parinirvṛta*.

- Fol. 268^r 67 [*ysare ma*]raṇā āchai hā rrāsāte bendā .
 ttāndāka ju hastara ṣā ttārthiyau dṛṣṭā 67
 68 [*ne ne*] butte balysā hävyo hotu gyaḍina
 ttāndākai saittā hävyau karmyau hvandi . 68
 69 [*ṣṣai ka āt*]āsā haṃba—ḍā gyastyau āya .
 biśśa śśandā haṃba—ḍa ṣā hvaṃ'dyau āya 9
 70 [*panā*] gyastu balysu patāna deiya pāchaṣṭā
 mamā āṇā berāte dātino bāru 70
 71 [. . .] āṇā panye balysā pāchaṣṭā
 samu trāmu dātte kho purra haṃbaḍa ṣṣive 1
 72 [*kho hva'ndānu*] hota u puṇa trāmī daindi
 trāmu hvatā gāmu rro vara dhātu pyuvā're 2

- Fol. 268^v 73 [*kye vara pharu*] padīya hauri buljse pyūṣḍe .
 kye vā gratu pyūṣḍe hajvattete padaṃgyo 3
 74 [*kye myānā*]indriya aysmūna utāra
 āśśaina vasuta mahāyānu pyuvā're
 75 [*kye vā*] aysmūna u indriyo nuvāta
 batu nu kāḍā mulysdā u saṃtsārā puva'lsta .
 76 [*ttātā tta*]mdu pyu'vā're kho ātamuvo' padaṃja
 kho ni hävyā hota kho buro dātā padāne .
 77 [*ttrām*]u māñamdu kho hve' caṃdu padānu
 pasto vāte biḍā ttando byehāte ūtco 7
 78 [*ttamdu*] dātinau raysu nāste uysnorā .
 cāndākei indriya khvei bvāmata hotte 8

67He rules over (old age), death, illness. Such a small doctrine as this is Fol. 268
 better than (that of) the heretics. 68Through ignorance, he does (not)
 perceive the power belonging to the Buddha. Because of the *karmas*
 belonging to a man, it seems but slight to him. 69(Even if) the sky should
 be filled with gods, this whole earth should be filled with men, 70(every-
 one) would see the *deva* Buddha before him visibly: 'He is raining down
 just for me the rain of the Law.' . . . 71The Buddha visibly appears to
 each like the full moon at night. 72(According to men's) power and
 merits, so they see him, so too they severally hear there some of the
 Law. 73(One) hears in (many) ways about the merits of liberality; one
 hears about the commandment, the description of wisdom. 74(Some, of
 middling) sense, noble in mind, pure in heart, hear about the Mahāyāna.
 75(Some) are restrained in mind and senses—they have very little com-
 passion and are frightened of *saṃsāra*—76(these) hear so much as there
 is a description of in the *Āgamas*, as is their own strength, as much as
 the vessels of the Law (can hold). 77This is like a man who gets as much
 water as the vessel he carries to the pool (can hold): 78a being obtains
 (as much) savour of the Law as his senses are great, as his understanding
 is capable.

- Fol. 269^v 79 hamī raysā ūce ttuto śśando hāste .
 hvatā gāmu ttīma vicātrū chei' yande 9
 80 trāmu hamā dātā raysāna indrya hāde
 drai-padya gāmu drraya yāna hvañāre
 81 hāvyo pharo pyūvā'—re hivya gāmu salāva
 biśśu nā anuvarttāte balysānā bajāṣṣā 2
 82 cīyā uysnora ttu skyātu marā hayāri—
 ndā kāmu skyātu rrundā cakkravartti upāta 2
 83 padama hīsindā kye jālānu ggātā'ka
 trāmu kaljāndā kho bīnāñi vācātrā 3
 84 hvata hvatī gāmye uysnora puñyau jsa .
 kho ni kṣamāte hayā—ḍe tta bī(nā)ñu pyuvā're

- Fol. 269^v 85 trāmu balysānā anābhoggāna dātā
 biśśā karma indriya anuvarttāte hva'ndā [5]
 86 ma ju ye ttuto śśando karā bitamo ya[nda]
 ttāna tta hvate sūtro hamatā sarvañi balysā
 87 avamātā balysā viṣayā rrāśā atā—
 ṣṭā ṣṣai rro brahmānā ba—ttaru hota kho balysā [7]
 88 ttāvatriśānu patāna nārmāte brahma cerā
 ttāvatriśa panye pa—tāna nita'stā . 88
 89 pani ttāvatriśā pa—tāna brahmu vajsāṣḍe
 mamā patāna āste muho jsa hvāñite balysā
 90 śśakkrā tterā hota śśakkra nārmāte gyoyā
 pani aysuri jasta bendā vajrrāna ātā 90

79 The same is the savour of the water that besprinkles this earth. Just as Fol. 269
 of itself it produces various seeds and buds, ⁸⁰so the Law is the same in
 savour, but as the senses are threefold, three Vehicles are mentioned.
⁸¹They hear their own language, their own speech: the *Brahmasvara*
 conforms to them all. ⁸²When beings rejoice here at that moment when
 there is the arising of a *cakravartin*-king, ⁸³winds come which strike the
 bells of the lattices like varied lute-music. ⁸⁴According to the merits of
 each severally, as it pleases them to rejoice, so do beings hear the music.
⁸⁵Likewise, the Buddha-Law easily conforms to all a man's *karmas*,
 senses. ⁸⁶So that no one on this earth should have any doubt at all, for
 this reason the all-knowing Buddha himself spoke thus in a *sūtra*:
⁸⁷'Unlimited, unthinkable is the Buddha's range, sphere. Even Brahma
 has less power than the Buddha. ⁸⁸In the presence of the *trāyastriṃśa*-
 gods, he created Brahma-gods. As many as are the *trāyastriṃśa*-gods,
 one (Brahma-god) sat down before each. ⁸⁹Each *trāyastriṃśa*-god sees
 a Brahma-god before him: 'The Buddha sits before me, talks with me.'
⁹⁰So great is Śakra's power, (yet) he created Śakras as fighters. †Each
 god went against an Asura with a *vajra*.

- Fol. 270^r 91 biśśā aysura nyauşta u väysä kujso väte tranda
cu ne rro vā balysä hävyē irdi u hota 1
92 irāvaṇā hastā ttārī hota balonda
kvī śśakkrā bvai'ttā ttāvatriśyo haṃtsa 2
93 kamalā nārmāndā drraivaredārsā hamālā
pani kamali haska māsta kṣei' kṣei' śśīya 3
94 panā haskā bendā vasute hoda viysāmji
hoda väysa māsta hoda avitsarā bendā 4
95 haṃtsa ysurrā briyai gyaḍā trāmai irdā
gyastānu kāḍāna ttedārā hotu nājsaṣḍe 5
96 cu ne rru vā balysä kye ttārā hota u mulysdā
satvānu kāḍāna u ni ju irdi nijsaṣḍa 6

- Fol. 270^v 97 kye rru buḍaru ttatvatu balysāna kṣamīyā
vāstarna hota hävāñe ṣṣadde jsa pyūṣṭe
98 varī ttāto sūtruvo' samu kūśāta jsei'ṇu
ku aysu ttuto ttāndāko thīyaimā batakū
99 biśśu kye hvatu yīndā cu balysānu padamgya
cu aysu ttuto ttāndāko tto vaysñā hvataimā
100 tyau puñyau haṃtsa biśyau satvyau biśśo
balysānu hoto thatau bustā hāmāne

pharṣava parste piḍe ysambastā haṃtsa ttāna
ci-m āsiri byāta yāḍe iyā maṃ udiśā 1

91All the Asuras were defeated and entered the bud of a lotus. How Fol. 270
much greater are the *ṛddhis* and power belonging to the Buddha! *92So
mighty is the power of the elephant Airāvaṇa: when Śakra mounts him
with the *trāyastriṃśa*-gods, 93he conjures up thirty-three heads al-
together. Each head has six great white tusks. 94On each tusk are seven
pure lotus-beds. Therein are seven great lotuses, seven Apsarases. 95(If)
one has passion together with anger, a fool, (yet) such are his *ṛddhis*,
such power does he exhibit for the sake of the gods, 96how much more
would the Buddha (have power)! Who would have such power and
compassion for the sake of beings and yet would not exhibit his *ṛddhis*?

97Anyone whom the Buddha-power should in fact please because of
his own faith to hear yet more in detail 98should merely seek it out
quickly, at once, in those *sūtras* whence I have extracted this brief, short
(description). 99Who can teach completely the description of the
Buddhas? Since I have thus now taught this small (description), 100by
these merits, may I quickly together with all beings be able to realize
the whole power of the Buddhas.

The official Ysambasta, together with him who would have remembered
my teacher for me, ordered me to write (this).

Fol. 271^r 1 Siddham ṣṣaddo hvate harbiṣye ṣṣāratete gyastā balysā paḍo—
 2 ū cu ttā ttate hāvyā utāra ṣṣaddo vara hvāṣṭo vāstāte 1
 3 paṃjsa bala ṣṣadda paḍoysā no parāhīnā amgga ṣṣadda
 4 varā hvāṣṭa paḍoysā . ṣṣaddendri indri hvāṣṭā 2
 5 ṣṣadde jsa ye trāmāte vā—mu klaiṣīnau sūttro tta hvīnde
 6 ṣṣadda samu trāma kho māta biṣye ṣṣāratete samṭsera 3
 7 ttāna tta hvate sarvaṇi balysā sūtrā daśadharmakā virā kho ni
 8 paṭhutā ttīma nā rrvittā . ttrāmu ṣṣāratātā aṣṣaddi 4
 9 ṣṣadu vara ttrāmu baysā—re dākṣānya biṣyau diṣyau jsa
 10 samu kho mura kiṣṣāṇa bā—śa tcamāṇa hīyāra pharāka
 11 ka va ggaṃjsa ttaṃdya āya . ṣṣei ne batu kye hve' aṣṣaddā .
 12 aṣṣadye hvā'ndā tta seittā balysā paranārvāte nāstā 6

Fol. 271^v 7 ttāna cu aysu balysu nā daimā pharu ttā hāra cu hālysa indi
 8 aṣṣaddā nā hāde nā daiyā kho rro priya ūtco ne daindā 7
 9 aṣṣadda ju hvandā ne oysārā ttatatā ṣṭānye jiyā ciyā
 10 ttū pyūṣḍe karma jyāre khājātā lāstanu yindā 8
 11 māṃkuya rro indā heinā kho—ca u huna ciṃgga supīya
 12 kye nā hvatāna-kṣīru bajo—ttāndā ttu ju ye gāvu ne oysde .
 13 balysā ṣṣai aṣṭā cī pyūṣḍe . varī oysde aṣṣaddā cau ka—
 14 rma cu tā yide haysgu ku jso aṣṭā ṣṣāru mā vaska 10
 15 arahamda balysa hāmāre kye ttū sūtru vāṣāte pyūṣḍe
 16 puṣṣvai kāḍāyānā jyārā puṇai avamāta hāmāre 1
 17 cīyā ttū pyūṣḍe aṣṣaddā ṣṣraddā vāte sūtru ne nāste .
 18 kyērā buḍaro balysa hāmā—re ttārā jso mā hastaru vaska 2

CHAPTER 15

Chapter 15 contained originally 133 verses (see p. xvii), extending from fol. 271^r to 282^r. Three of these folios are missing, 275-7 with 15. 49-84. Those surviving are defective. Five of the extant folios, all defective, 272-4, 278, 280, were published for the first time in 1965. The position of fol. 278 is conjectural, as the folio number is not visible. The new folios were edited with translation and commentary by R. E. Emmerick, *Asia Major*, N.S. xii. 2, 1966, 148-78.

This chapter begins by extolling the importance of faith. After the first folio the sequence of thought is not clear. Reference is made to the transcendentalist view of the Buddha's life (15. 31-2 cf. 13. 56-7) and the doctrine of *sūnyatā* is discussed (15. 115-23).

¹Success. The *deva* Buddha called faith the chief of all goodness. Fol. 271
 Whatever those noble possessions are, he has placed faith supreme there.

²There are five *balas*: the chief is faith. There are nine kinds of moral restraint: among these faith is supreme, chief. The sense of faith is the supreme sense. ³Through faith one crosses the sea of *kṛṣṇa*. Thus it is proclaimed in the *sūtra*: 'Faith is just like the mother of all goodness in *samsāra*.' ⁴Therefore did the all-knowing Buddha speak thus in the *Daśadharmakasūtra*: 'Just as a burnt seed does not grow, so the goodness of the unbeliever does not.'

⁵Venerable men from all directions so frequent a believer as birds a dense garden in which there are many fruits. ⁶If there should be a great fault, it would not be small even for one who was an unbelieving man. To an unbelieving man it appears thus: 'The Buddha has not become *parinirvṛta*, ⁷because I cannot see the Buddha.' Many are those things which are present but the unbeliever does not see them, just as the Pretas do not see the water. ⁸Unbelieving men are not angry: 'Wealth here disappears.' When he hears this: '*Karmas* disappear', he is troubled. He causes a dispute. ⁹There are Māṃkuyas, Red Khocas and Hunas, Cīṃggas, Supīyas, who have harmed our Khotanese land. For a time one has not been angry about this. ¹⁰When he hears: 'The Buddha does indeed exist', the unbeliever is angry at once. What are your *karmas*? Why did it cause you trouble? Whence is there good for us? ¹¹They will become Arhats (and) Buddhas who recite, listen to this *sūtra*. His evil deeds will completely disappear. Unlimited merits will accrue for him. ¹²When an unbeliever hears this, if he becomes a believer (but) does not accept the *sūtra*: 'The more Buddhas arise, so much the better for us . . .'

Fol. 272^r 13

14

15 tta - [. . . - - - [.]

[.] [.]

16 kãḍe nu [.] -ã mādāna ttāte ustamu ṣṣama[na .]

[.] [.]

17 kai jsīna bā[ḍ- .] - ta itā ayī batu dāta [. .]

[.] [.]

18 abāḍā cūḍe mārīya . ne ju pattarro dul- [. .]

[.] [.]

Fol. 272^v 19 ṣṣai rro vāta mulysdā u ṣṣai satva marata ad[.]

[.] [.]

20 ko yā - - - jse - āru kho nisara spāta ya[nīndā]

[.] [.]

21 vā -ā [. . .] - -ā u pūṣṭāndā ṣṣahāne [.]

[.] [.]

22 cī [. . .] -ā ḍu - [.]

[.] [.]

23

24

... ¹⁵thus ... ¹⁶very their ... gracious One. These monks at last ... Fol. 272
¹⁷If his life ... should be. Alas! Little has it been seen ... ¹⁸Why should
 he die before his time? Not food ... ¹⁹There was even compassion too
 and even the beings here .. ²⁰Would that one ... just as generals make
 expeditions ... ²¹and they have read of the virtues ... ²²When ...

- Fol. 273^r 25 [.....] - [.] - [.....]
 [.....] [.....]
 26 - kye ššu b- [.] - -ä uska štānā vaphūste hūm[.]
 [.....] [.....]
 27 pārāhāna-dharma ššu hv[i]nde . kau šsuvātā phāta pharā[ka]
 [.....] [.....]
 28 balysu varā ttārā tta hvā—ñīndā ne pīrindā upāyā[.]
 [.....] [.....]
 29 ka tā tta vātā iyā kho hvā—ñīndā cu pharu duṣkara kīre
 [.....] [.....]
 30 murdhāgatā aṃjalā kachā ttā ššu surju šsando ysāta .
 [.....] [.....]

- Fol. 273^v 31 ko tta vya sarvañña balysa . khau šsakkrā dastāna skvaiya .
 [.....] [.....]
 32 cu rro sāja balysā šṣahāne biśśā bustā hatāru nā siye
 [.....] [.....]
 33 paṃjsa sate ysamtha paḍā štānā mahākālśavi sthīrā
 [.....] [.....]
 34 drravā mallaputrā s[tha]vārā rāhulā šsei hūñña ne vā -ā[.]
 [.....] [.....]
 35 šṣai hvī'yā y[s]aṃ[th .] -au - kye ne paḍā štānā pathi[.]
 [.....] [.....]
 36 [.....] [.....]
 [.....] [.....]

31b cf. 13. 56: khvai šsakkrā dastāna skvaiya.

32 cf. 13. 57: biśśā māstā bustā šṣahāne cu rro sāja ttīyā šṣahāne.

... ²⁶who indeed ... Being above he drove out ... ²⁷He is called Fol. 273
parihāṇa-dharman if he diminishes many pleasures ... ²⁸To the Buddha
 they speak thus: 'They do not believe through an expedient ... ²⁹If it
 should have been thus for you as they say, since (you have performed)
 many marvellous acts ... ³⁰*mūrdhāgata, aṃjali, kaccha*: these have
 indeed been born on pure ground ... ³¹If it had been thus, all-knowing
 Buddha, how would Śakra touch you with his hand? ... ³²And what
 virtues would the Buddha learn? (If) he realized them formerly, he did
 not learn them ... ³³Five hundred births previously the Elder
 Mahākāśyapa ... ³⁴Mallaputra, the Elder, Rāhula, even in a dream
 not ... ³⁵even in human birth, who did not previously refrain ...

- Fol. 274^r 37 [.....] [.] --- [....]
 [.....] [.....]
 38 ṣṣai cakkrava[r]t[ā] rrundi nāstā sānā kho ño vā balysā [..]
 [.....] [.....]
 39 anāruddhā bāraṇā ṣṣei ā—stā kye kade batu vāte [..]
 [.....] [.....]
 40 bakulā ṣṣu sthīrā bālsaṃgya samu halirau ṣṣau hūde .[.]
 [.....] [.....]
 41 balysā tterā aruvo' pharā—ko saṃtsera hūde bilsaṃgya
 [.....] [.....]
 42 kho rro ysāḍā rūvā nājsaṣṭe upāyāna puṣkalasārā nai
 [.....] [.....]

- Fol. 274^v 43 maharaṃggu jsiñau hvam'du ṣṣai hiśśanā khastu ne yindā
 [.....] [.....]
 44 ka tta dāstu iyā se ko va uysnora baśdye pvā'ro tta
 [.....] [.....]
 45 yaśśā ṣṣamanā haskāna . khāysā ysojsā gyastūñi .
 [.....] [.....]
 46 pārāhāna-dharmā ju nāstā . arahaṃdi cu rro vā ba[lysā]
 [.....] [.....]
 47 oṣkāṃjsya harbi[śś]e balysa . sañāna paranārvāta dy[āre]
 [.....] [.....]
 48 [.....] -- la rra --- [..]
 [.....] [.....]

38 cf. 13. 66: ṣṣai cakkravarttā rrundi nāstā sānā kye haṃtsa-klaśā sarvaṃñā balysā māra sāni kyā jāta klaiśa ma nāsu.

39 cf. 13. 93: aniruddhā bāraṇi ṣṣei āsta kye tteri batu vāte horā.

40 cf. 13. 102: bakulu ṣṣu sthīri bālsaṃgya samu halirau ṣṣau hūde.

41 cf. 13. 103: kye ttārā pharu hoḍe anaṃkhiṣṭā aruvo' hatāḍaru balysā.

44 cf. 13. 81: cu tta distu khastā kuhe' jsa ko hvā'ndi baśdiye pvā'ro.

45 cf. 13. 83: yaśśā ṣṣamani haskāna khāysi ysaujsi gyastūñi narandi.

47 oṣkāṃjsya harbiśśe balysa, cf. 13. 121: auṣkāṃjsya harbiśśā balysa. sañāna paranārvāta dy[āre], cf. 13. 136: sañāna . . . paranārvāte dāstā.

... ³⁸Even a *cakravartin*-king has no enemy, so that surely the Buddha does not (have Māra as enemy). . . . ³⁹Would even Aniruddha, Vāraṇa, have stayed with one who had so little (alms) . . . ? ⁴⁰The Elder Bakula indeed in the Bhikṣusaṅgha gave just one myrobalan . . . ⁴¹The Buddha gave so much medicine in *saṃsāra* in the Bhikṣusaṅgha . . . ⁴²When he too showed an aged form, by an expedient, Puṣkarasārīn not to him . . . ⁴³The condemned athletic man even iron cannot wound . . . ⁴⁴If it had appeared thus: "Would that beings may so fear sin . . . ⁴⁵Delicious, heavenly food (came out) of the tusk for the monk Yaśas . . . ⁴⁶The Arhat is not a *parihāṇa-dharman*, how much less a Buddha . . . ⁴⁷Eternal are all the Buddhas. By an expedient they appear *parinirvṛta* . . .

- Fol. 278^r 85 [...] - [...] [...] - - *ggūst*[.]
 [...] [...] [.]
 86 [...] -u *bru* [.] [...] *paṃjsāre* *ttiṃyā hatsāre*
 [...] [.] [.]
 87 [.] - *ya kṣīrañā māsta* . *paṃjsa ggate ysamtha vicitra*
 [...] [.] [.]
 88 *balysūṇa ggūtra tcohora* *kṣāta' byātargyo samñe*
drrai [...] [.]
 89 *dāna-pārāmata trāma* *samu kho mārgga pharāka*
ho [...] [.]
 90 *parāhā nā vasutā śśilā* *yānā pāta'jsā bārai māstā*
śśi[l- [...] [.]

- Fol. 278^v 91 *pīrā māñamdu hamamgu* . *uysnora byāta yanāre*
ttār[ā [...] [.]
 92 *kāḍe nāhalamāna hāmāre* *kṣāndā-rata mātravihāra*
ne [...] [.]
 93 *mulśde jsa nā hūnā hamāttā* *ṣvidā ākṣūtā hāmānā*
rre [...] [.]
 94 [sa]māhānyau jsa nuvaštāre *kho samtsārā padamgya dharmānu*
 [...] [.]
 95 [.] - -ā *dātā mahā—yānā vasutā ttāri hāḍe*
 [...] [.]
 96 [...] - [.] - -i -āta atā -e
 [...] [.]

... ⁸⁵flesh ... ⁸⁶they put on, then they take off ... ⁸⁷great lands. Various Fol. 278
 births in the five *gatis* ... ⁸⁸The four *Buddhagotras*, the six *anusmṛtis*
 and the *saṃjñās*, the three ... ⁸⁹Such is the *dāna-pāramitā* as many
 paths ... Their moral restraint, *śīla*, is pure. The *yāna* is powerful, a
 great vehicle of *śīla* ... ⁹¹They remember beings impartially like a
 father, so ... ⁹²They become very reverent, delighting in *kṣānti*, in the
māitrā-state, not ... ⁹³Out of compassion their blood changes. It begins
 to become milk. Their veins ... ⁹⁴They investigate by meditations how
saṃsāra is a manifestation of *dharmas* ... ⁹⁵the Law of the Mahāyāna
 is pure. But those ... ⁹⁶very ...

[India Office Library H[ornle] 142 NS 53]

- Fol. 279^r 97 ttāti dīva[te
[
98 khāhe āṣṣim[je
[
99 karavīra āce j[s]i[rauka
[
100 no padimāre hu[
[
101 buṣṣānai ca[n]da[nā
[
102 vasuta bal[ysa
[

- Fol. 279^v 103 śśāra byāta[r]ja [
[
104 tcohorei ggūla - [
[
105 grūsu grūsindā ba[
[
106 daiya samtsera - [
[
107 hana hāmāta ku [
[
108 kivaṭyau - [
[

98 cf. khāhe . . . āṣṣimje 3. 42; khāhe āṣṣimgye 20. 4; khāhi āṣṣimgye 22. 117.
Transcription also in *KT*, v. 27. Identified by M. Leumann.

97 These the deities . . . 98 Springs, ponds . . . 99 Sparrows, water-birds, Fol. 279
ruddy-geese . . . 100 They make . . . 101 Scented sandalwood . . . 102 Pure
Buddhas . . . 103 Excellent mindfulness . . . 104 Four balls . . . 105 They
call . . . 106 Behold in *samsāra* . . . 107 They became blind when . . . 108 By
fishermen . . .

- Fol. 280^r 109 [.] - - [.]
 [.] [.]
 110 *tī* anābhogga-carye vaska adhiṣṭhāre cu [. .]
 [.] [.]
 111 nuva velā ttiyā hatsāre ttrāmu ākṣvindā pa[māte]
 [.] [.]
 112 cite svarṇa-sūttāra vā saṃka-hāra ysarnā [. .]
 [.] [.]
 113 ggavākṣā pale ggā'ka cī hataljsāre padamā[na]
 [.] [.]
 114 sarvaña balysa . kho haḍe ttārā rraṣto hvatai
 [.] [.]

- Fol. 280^v 115 hūsta gyadīna . hūña ṣā' saṃña umā
 [.] [.]
 116 jsiḍa jadīna satva saṃtsera bi[śśā]
 [.] [.]
 117 dṛṣṭā vācātre oṣe parikalpā ttu [.]
 [.] [.]
 118 ttuśśā abhāva biśśā sarvadharma [. .]
 [.] [.]
 119 aysmū śśūkā . tcamāña ā[. . .]
 [.] [.]
 120 [. . gyadīna cā[']ye mā[nānd- . .]
 [.] [.]

...¹¹⁰Then for the sake of effortless activity they bless what ...¹¹¹ac- Fol. 280
 cording to the season, then they take (them) off. So they begin (to put on)
 ...¹¹²necklaces, or gold threads, coral-garlands, golden ...¹¹³windows,
 banners, bells, when they flutter in the wind ...¹¹⁴all-knowing Buddha,
 but how very rightly you have spoken ...¹¹⁵You are sleeping through
 ignorance. In a dream that *saṃjñā* of yours ...¹¹⁶Deceived through
 ignorance are all beings in *samsāra* ...¹¹⁷Various views, evil *parikalpas*,
 this ...¹¹⁸All the *dharma*s are empty, unreal, ...¹¹⁹The mind alone
 in which ...¹²⁰through ignorance, resembling magic ...

- Fol. 281^r 121 kho ūca banhya . āyāre trāmā [. . .]
 [.] [.]
 122 aysmū trāmā samu kho ātāsā [ttuśśai]
 [. . .] [.]
 123 crrāma vasutāña ātiña dātte tcarā [.]
 [.] [.]
 124 ttātāna haṃggarggāna ttāri muditto vāte āṇa vimā[āa]
 [.] [.]
 125 kuśśala-mūlīnā bhāta ce ni pale ttrāmu barīndā
 [.] [.]
 126 jñāna-pārāmato vīrā daśśīme bhūme jsa uska .
 [.] [.]

- Fol. 281^v 127 vasuta dātīnā ratana ne ni pīha busta hāmāre
 [.] [.]
 128 māstu śśūraṃggama varā ā—ṇa samāhānu bvāre ṣṣai ne
 [.] [.]
 129 dasau ro māsta samāhā—na balysāna patārgya [.]
 [.] [.]
 130 tter gyasta balysa balonda tterā nā avamāta anamṭta
 [.] [.]
 131 akṣubhyā ttāma bodhisatvā mahāyāni pharāke [.]
 [.] [.]
 132 kyai jsa pyūṣṭāndā dharma-dīśa—ña balysūste padam[gyo . .]
 [.] [.]

121^rAs trees are reflected in water, so . . . 122^rThe mind is just like space, Fol. 281^r
 (empty) . . . 123^rAs a face appears in a clean mirror . . . 124^rFrom this assem-
 bly those in Muditā in a palace . . . 125^rThe root which is the merit-root of
 those who so carry their banners . . . 126^rIn the *jñānapāramitā*, above the
 tenth *bhūmi* . . . 127^rThe pure Jewels of the Law—their prices cannot be
 known . . . 128^rThey realize there the great *Śūraṃgama-samādhi*. Even
 not . . . 129^rand the ten great Buddha-*samādhis*, the *āveṇika(-dharma)* . . .
 130^rSo powerful are the *deva* Buddhas, so unlimited, endless is their
 (power) . . . 131^rThen Akṣobhya, Bodhisattva of the Mahāyāna, many . . .
 132^rwho have heard from him in the exposition of the *Dharma* the de-
 scription of *bodhi* . . .

- Fol. 282^r 133 kye buro ttutu hvanau pvā'te yāva kyai pīde [*pariya*]
 [.....] [.....]
 1 Siddham bātā kāde ggāma—ñi rraygā šā ttāte ysa[*maśsa*—]
 [*ndā virā*] [.....]
 2 trāmu māñandā uysnorā—ñu aysmū drātai rraygā
 [.....] [.....]
 3 ttāye bendā aysmū hāde balysūsta aysmū ysātā
 [.....] [.....]
 4 ka va bātā hārthanu vaštā ysamaśśandai harbāśśā pittā
 [.....] [.....]
 5 ttāna bodhisatva aysmū mulśde jsa paindā harbiśvi
 [.....] [.....]
- Fol. 282^v 6 cī hāde jiye ku na-ro balysa hāmāre
 [.....] [.....]
 7 crrāmu biśśā-hastamā sārā biśśāye ysamaśśandai bhāvā
 [.....] [.....]
 8 šā ūtco dārysde ce bendo biśśā śśandā haṃtsa ggaryau jsa
 [.....] [.....]
 9 ka va kāmjana-cakkrā nā ā—ya ysamaśśandā ne štuta [hā—]
 [*mīru*] [.....]
 10 ka va bodhi-cittā ne āya balysā ju ye karā ne h[*āmi*—]
 [*ya*] [.....]
 11 biśśā buddha-dharma drraya yā—na bodhi-cittā nā -ā[. .]
 [.....] [.....]

133 Whoever should listen to this teaching as far as 'who (should order) Fol. 282
 him to write' . . .

CHAPTER 16

All the folios of this chapter, which extends from fol. 282^r2 to fol. 287^v2, 67 verses, are partly extant, so that one line in every two is preserved. This chapter is unique in its great metrical variety (see p. xxi).

Chapter 16 is a supplement to Chapter 10. It follows the eleventh chapter of the *Daśabhūmikasūtra*. The *bhūmis* are here compared with the ten great mountains of Buddhist cosmogony:

1. Himavant	Pramuditā
2. Gandhamādana	Vimalā
3. Vaipulya	Prabhākari
4. Rṣigiri	Arciṣmati
5. Yugandhara	Sudurjayā
6. Aśvakarṇa	Abhimukhī
7. Nimiṃdhara	Dūraṃgamā
8. Cakravāḍa	Acalā
9. Ketumant	Sādhumati
10. Sumeru	Dharmameghā

In 16. 38-44 are mentioned the four continents: Uttarakuru, Pūrvavideha, Godāniya, Jambudvīpa. This is the reverse order from, e.g., *Lalitavistara* (ed. S. Lefmann), p. 149.

¹Success. The winds are very swift, fleeting. It (in) these (worlds) . . .
²Like this, the mind of beings is tremulous, fleeting . . . ³But a mind above this is a mind born for *bodhi* . . . ⁴If the wind should suddenly stop, the whole world falls . . . ⁵Therefore the Bodhisattvas with compassion protect the mind. All it . . . ⁶When it disappears, however, before Buddhas arise . . . ⁷As the best essence of all, the substance of the whole world . . . ⁸This supports the water which is above. The whole earth with the mountains . . . ⁹If there were no Kāñcanacakra, the earth could not stand . . . ¹⁰If there were no *bodhicitta*, one would not (become) a Buddha at all . . . ¹¹All the *Buddhadharmas*, the three Vehicles, *bodhicitta* . . .

- Fol. 283^v 12 ttrāmu māñadu . ūtca hulgo [. . .]
 [.] [.]
 13 trāmu atā nonā hulgi aysmū [. . .]
 [.] [.]
 14 bišpaḍā ūtca hāmāta śśandā tti[yā]
 [.] [.]
 15 śśārā aysmū nāstā kye śśaratete padānā
 [.] [.]
 16 kāḍe māsta kīrā u kā—ḍe aysmū ośā kho ye
 [.] [.]
 17 śśāru aysmū balysa āśayu nāma yāḍā[ndā]
 [.] [.]

- Fol. 283^v 18 āśāyāna rraṣṭāna . pārāmate nāste .
 [.] [.]
 19 crrāmu ttuto śśando vīri biśśūnya panama hāmār[e]
 [.] [.]
 20 crrāmu māñamdu bodhisa—tvā biśśūnī biśśu heḍā sa—
 [mu kho] [.]
 21 kho ju śśandā hisu nā yā—nde cu vara nāsāre uysno—
 [ra] [.]
 22 crrāmu ggare bāysaṇī sa—tva biśśā būma-dīvata -ā .
 [.] [.]
 23 kyerā śśandā storu kṣamova cvī ye vātā asā[du yīndā]
 [.] [.]

- 12 Similarly, water is soft and . . . 13 so is the mind very tender, soft . . . Fol. 283
 14 First of all water arose, then the earth . . . 15 He does not have a good
 mind who is (not) a vessel of goodness . . . 16 Very great deeds and a very
 evil mind, as one . . . 17 A good mind the Buddhas have given the name
 of 'āśaya' . . . 18 With right 'āśaya', he undertakes the *pāramitās* . . .
 19 As on this earth all kinds of arisings take place . . . 20 Likewise as a
 Bodhisattva gives away every kind of everything . . . 21 As the earth
 does not grudge what beings take from it . . . 22 As mountains, woods,
 beings, all earth-deities . . . 23 However extremely patient is the earth
 when one does evil to it . . .

- Fol. 284^r 24 crrāmu ggarā mästā cakkravā—lā harbiśśu paljsa[tā . .]
 [.] [.]
 25 ttrāmu māñandā bodhisatvā karittātā bihi[ya .]
 [.] [.]
 26 nari māñandā sahyāñe śśo śśūke kāraṇe stor[e]
 [.] [.]
 27 crrāmu karmyau jsa sahyindā stora dukha narya nariya
 [.] [.]
 28 mātra-vāhāri bodhi—satvānu hasai . mu—
 [.] [.]
 29 śśakkrā vāmūhā kūlu satā-ysāre a—
 [ysura . . .] [.]

- Fol. 284^v 30 panye vaśāma tteru vātā hištā aysuri
 [.] [.]
 31 tta tta bodhisatvā jānā—ñā sarva-satvānu biśśā[nu]
 [.] [.]
 32 crrāmu ggarā tcūryo ratanyo jsa sumirā samudrā
 [.] [.]
 33 cvī ysarnai ttorā kye halci hā hatīys[d]e
 [.] [.]
 34 tta vā avaśśārṣṭā cvī handara ttaura [trām-]
 [.] [.]
 35 saṃgrahā-vāsta tcamna nāste [. . .]
 [.] [.]

24As the great Cakravāḍa mountain completely surrounded . . . 25Like- Fol. 284
 wise a Bodhisattva has exceptional energy . . . 26Like hell, fierce torments
 must be endured one by one . . . 27As in hell because of their *karmas*
 they endure the fierce woes of hell . . . 28The *maitrā*-state is the sphere of
 Bodhisattvas . . . 29Śakra's *vimokṣa*. A myriad-thousand hundred
 thousands of (Asuras) . . . 30With a *vajra* he comes upon the forehead of
 every Asura . . . 31So by a Bodhisattva are all beings' (woes) to be re-
 moved . . . 32As Mount Sumeru (made of) the four precious stones, the
 ocean . . . 33which has a golden summit, which shines forth every-
 where . . . 34So the remaining ones, its other summits . . . 35by which he
 undertakes the *saṃgrahavastus* . . .

Traces of 30-5 are still visible under 42-7. From these Leumann obtained the follow-
 ing variants: 30 vāte; 32 ratanyau, sumiri; 34 ttorā. From 46 he obtained the reading
 trā in 34. It is not visible in the photographs available.

- Fol. 285^r 36 ni haḍe vā trāma bodhisatva hā[māre]
 [.] [.]
 37 crrāmu māñamdu nārvāsšeṣo ham[amgo]
 [.] [.]
 38 tcūratasā divā uttarūvā tcho[ra]
 [.] [.]
 39 jsīna vara uspurra ne ye mīḍe abāḍā
 [.] [.]
 40 ttrāmu māñamdu ne haṁḍṛ vāte abāḍā
 [.] [.]
 41 sī maraṇā hvā'ndi ku puṣṣo śrāvaka-yānā
 [.] [.]

- Fol. 285^v 42 purvatī divi khu purra haṁbaḍa trāmā
 [.] [.]
 43 ggoyāni divā kho purra hālā trāmā
 [.] [.]
 44 dryau dharmyau jsa jaṁbvī—viya huva'ndi [.]
 [.] [.]
 45 balysa panamāre marata śśūra kariha
 [.] [.]
 46 bvemāte jsa virsina biśśā mulśde jsa rrī[ye]
 [.] [.]
 47 laṁggā ṣṣu kaṁtha rakṣa—ysyau haṁbaḍa [. .]
 [.] [.]

³⁶but they do not become such Bodhisattvas . . . ³⁷As a distinctionless, Fol. 285
 undifferentiated . . . ³⁸The four-cornered Uttarakuru-dvīpa four . . .
³⁹Life there is complete. One does not die before one's time . . . ⁴⁰Like-
 wise not within before the time . . . ⁴¹That is death for a man where
 completely the Śrāvakayāna . . . ⁴²The Pūrvavideha-dvīpa is like the full
 moon . . . ⁴³The Godāniya-dvīpa is like the crescent moon . . . ⁴⁴Because
 of three *dharma*s, the men of Jambudvīpa . . . ⁴⁵Buddhas arise here,
 bold, energetic . . . ⁴⁶In knowledge, in heroism, in compassion, he has
 excelled all . . . ⁴⁷The city of Laṅkā is full of Rākṣasas . . .

- Fol. 286^r 48 crrāmu urmaysde . harbiśśā rūva n[*ājsaṣṭe*]
 [.] [.]
 49 bodhisatvānu hajvattātā gyaḍiṃ[*ju*]
 [.] [.]
 50 crrāmu purra brūñāte ttitā kvī harbiśśā pyaure paśśindā .
 [.] [.]
 51 ku ṣṭa candāvani mūra vari haṃdara ratana hāmā—
 [*re*] [.]
 52 ratana samudrro bodhisatvānu pharu
 [.] [.]
 53 ka bodhisatvā . pharu dātu siyā vāte
 sa[.] [.]

- Fol. 286^v 54 crrāmu samudr anupūrva-nimnā biśśā
ttr[*āmu* . . .] [.]
 55 ūtca samudru eka-raysa <ṣ>ūra biśśā
 [.] [.]
 56 crrāmu vicitra samudru rūva pharu .
 [.] [.]
 57 dasau ggare māsta samu—dru sumirā khalattī vā
 [.] [.]
 58 nāmāndharā vā(na)tā cakravā—lā tcalco vātā himava[*ndā*]
 [.] [.]
 59 spātyau ratanyau jsa raysā—yanyau harbiśśā ā - [.]
 [.] [.]

55 ṣūra *H. W. Bailey* for *MS.* pūra.58 for vānatā (*Leumann*) *MS.* has vātai altered to vātā.

- 48As the sun (displays) all forms . . . 49The wisdom of Bodhisattvas the Fol. 286
 foolish . . . 50As the moon shines then when all the clouds set it free . . .
 51Where the Cintāmaṇi jewel is found, there arise other jewels . . .
 52The jewels in the ocean of Bodhisattvas are many . . . 53If a Bodhi-
 sattva has much studied the Law . . . 54As the whole ocean becomes deep
 gradually . . . 55All the water in the ocean has salt as its one savour
 . . . 56As in the ocean there are many varied forms . . . 57(There are)
 ten great mountains in the ocean: Sumeru, Khadiraka . . . 58Nimiṃ-
 dhara, Vinataka, Cakravāḍa. On the side of the Himavant . . . 59with
 flowers, with jewels, with elixirs, all . . .

- Fol. 287^r 60 h[o]rāna ye pramudātto āysindā paḍo bū[mu . .]
 [.] [.]
 61 ārciṣmato virśāna dyānyau jsa pūho durjayo bū[mu]
 [.] [.]
 62 āyattana ttuśśā payse—ndi āysāndā hodamu būmu
 [.] [.]
 63 kṣaṇvo biśśā tvāyātā ka—lpa paramāṇuvo' harbiśśā
 [.] [.]
 64 sādumato irdyo āysāndā dasamo hastamo bhūmu
 [.] [.]
 65 ttāte dasau būmu bodhisatvā tcamna balysa hāmāre .
 pu[.] [.]

- Fol. 287^v 66 haṃḍṛ vātā ttānu ggarāṇu vāysa upala ūtca pharāka
 trā[.] [.]
 67 pharu samāhāna vimūha tcamna trāyindā uysnora
 [.] [.]
 1 Siddham ma thājsi kyī . drrāha hā bikā ttu dāśu .
 [.] [.]
 2 uysnate ttrṃkhe āṣṣāni māśtā pharu
 [.] [.]
 3 haḍā vasuśtā ttrāmu samu dyārā [.]
 [.] [.]
 4 ysāmānā bora byāñāte ttrṃkhe gg[are]
 [.] [.]

60 cf. 10. 12-14 (Leumann).

61 cf. 10. 15-17 (Leumann).

63 cf. 1. 187: kṣaṇvo biśśā kalpa ttuvāyindā u parimāṇvo kṣettra (Leumann).

1 drrāha hā bikā ttu dāśu cf. Stael-Holstein 64 KT, ii. 75.

- *60 With liberality does one equip the first *bhūmi*, Pramuditā, . . . 61 Arciṣ- Fol. 287
 matī with heroism; the fifth *bhūmi*, Durjayā, with meditations . . . 62 He
 recognizes the *āyatanas* as empty. He equips the seventh *bhūmi* . . . 63 In
 moments he conveys across all the *kalpas*, in atoms all . . . 64 Sādhumatī
 he equips with *ṛddhis*. The tenth excellent *bhūmi* . . . 65 These are
 the ten *bhūmis* of a Bodhisattva, by which they become Buddhas . . .
 66 Within those mountains are lotuses, blue lotuses, much water . . .
 67 Many *samādhis*, *vimokṣas*, by which they deliver beings . . .

CHAPTER 17

All the folios of this chapter, which extends from fol. 287^v3 to fol. 290^f5, 33 verses, are partly extant, so that one line in every two is preserved.

The loss of half the lines of this chapter with its description of the mountains in the various seasons is greatly to be lamented. The final folio brings in the doctrinal aspect: there is no pleasure here in *samsāra*.

The verso of fol. 290 somewhat surprisingly contains Sanskrit verse and a Khotanese prose statement of the fivefold division of the year into seasons with reference to the local month names. Chapter 18 then begins on fol. 291, but without the word *Siddham*, which introduces all the other chapters whose beginnings are extant. It is, nevertheless, probable that a new chapter began on fol. 291, even though the metre is the same, and *bātandā* of 17. 29 and *bitandā* of 17. 32 are picked up with *atā-bitandetā* in 18. 1 and *bātandā* in 18. 3. The chapters in the Book of Zambasta frequently show this type of connexion.

¹Success. Do not persist in lamentation. Speed in the direction of (your) beloved . . . ²Lofty peaks, many great blue . . . ³day becomes clear. Just so do they appear . . . ⁴In winter, snow covers the peaks . . .

* 60-4 cf. 10. 12-21 (Leumann).

- Fol. 288^r 5 pasälä härsta . biśśūnya śśārka [. . .]
 [.] [.]
 6 aruve' vicitre . raysāyana buśśañā *sp[āte]*
 [.] [.]
 7 drrauṣṣa u purṣṣa gga—re vīri tsändā pharu ys[.]
 [.] [.]
 8 ku vā ni härsta varata vā dhāttu hāmāte
 [.] [.]
 9 hamāni pyaurā ggaljindi māstu kade
 [.] [.]
 10 vabeḍā bārā vañi varūvāndā ggaryau .
 hve [.] [.]

- Fol. 288^v 11 hamḍara ūtca . hamḍr ggarā jsāte pharu
 ve[.] [.]
 12 ggaryau vataysde ūtca hā pītā biśśa
 [.] [.]
 13 ise yande ku vā ābei'sa natā .
 [.] [.]
 14 ku vātco nyūltte kho baṣṣā nyūḍāre samu
 [.] [.]
 15 ku vā bāraysde . ttājā paṣṭāndā pha[ru]
 [.] [.]
 16 ku vātco rramja baysgā hamgrī vi[.]
 (.) [.]

5In spring, overgrown are all kinds of good . . . 6Various herbs, elixirs, Fol. 288
 perfumes, flowers . . . 7Many *drrauṣṣas* and *purṣṣas* go about on the
 mountains . . . 8Where it is not overgrown, there there is metal . . . 9In
 summer, the clouds thunder very loudly . . . 10The rain rains down;
 streams flow down from the mountains . . . 11Much other water moves
 inside the mountain . . . 12flows down from the mountains. All the water
 falls away . . . 13makes eddies where deep whirlpools . . . 14in places it
 rushes down as only torrents rush down . . . 15elsewhere it spreads out;
 many streams go forth . . . 16elsewhere on the bank, thick, collected . . .

- Fol. 289^r 17 *rr̥n̥thai māstu u—ska sarbīndā k[. .]*
 [. . . .] [.]
 18 *ggaryau nuvalysde kho ju bārmañi jsa samu*
 [.] [.]
 19 *ku vā hamurdā kho ju mās̥tā hastā pyaḍa*
 [. . . .] [.]
 20 *ku vātco ttāñi sye varata tsīndā hava*
 [. . . .] [.]
 21 *naysdā ggariṇu t̥tye nātāyā tcalco vātā*
 [. . . .] [.]
 22 *kāljsanā dirṣṭa evātake śśārke gyahe*
vā[. . . .] [.]

- Fol. 289^v 23 *paljsāte ārāma line balya pharu*
pā[. . . .] [.]
 24 *biśvi haysāndu mara paḍā āsta pharu*
 — [. . . .] [.]
 25 *vāysāte jānyo jsa puñyau biśśā pajsatā*
 [.] [.]
 26 *paljsatā uryānyau banhyo jsa māṣṣyau .*
 [.] [.]
 27 *ma thājsi cī hā ttu diśo hei'mā ayso*
 [. . . .] [.]
 28 *kye ju mamā odā varata pulsīyā u[ho]*
 [.] [.]

Traces of 31-3 are visible under 26-8. In 28-o in naryo 33 is clearly visible and the variant staura for stora is attested.

17 In its great swirl they rise aloft . . . 18 streams down from the mountains Fol. 289
 just as from a prison . . . 19 elsewhere it crushes like a rutting elephant,
 perverse . . . 20 Elsewhere *hamsas* go about there . . . 21 Near the mountains,
 on the bank of the river . . . 22 Gardens are established. The streets,
 springs are beautiful . . . 23 enclosed *ārāmas*, cells. Many Buddhas . . .
 24 everything is known to him. Once there were many here . . . 25 scented
 with meditations, all encompassed by merits . . . 26 surrounded by gar-
 dens, trees, seed-fields . . . 27 Do not persist in lamentation. I will send
 you away in that direction . . . 28 who should ask you there concerning
 me . . .

- Fol. 290^r 29 ma ttärä bätandä marata samtsera [. .]
 [.] [.]
 30 bišye tr-lokā nāstā samtsera suhā
 [.] [.]
 31 cu ttärä dukhotta marata samtsera jaḍa
 [.] [.]
 32 bitandä ne butte kho ye dukhyau parstā puṣṣo
 - [.] [.]
 33 naryo bihiyu atā stora māsta dukha
 prri[y] [.]

Fol. 290^v *chaṇṇam evābhivarṣeta: vīrtam nābhivarṣitam:
 tasmā chaṇṇam vivrūṇuyāḥ daivam taṁ nābhivarṣitam i
 śīlam evā[*

*śva' brraṁkhaysji māsti ṣṭāna audi śva' rrāhajā māsti buri hemṇtai
 samai tcahau māsti II śva' rrāhajā māsti grīṣmi samai [*

*buri vārṣi samai śā māsti II ttī vā śva' haṁdyajā māsti ṣṭāna audi
 śva' brraṁkhaysji māstā buri dīrgha-vārṣi samai drai māsti [*

29 Be not so perplexed here in *samsāra* . . . 30 In all three worlds there is no pleasure in *samsāra* . . . 31 What fools are so distressed here in *samsāra* . . . 32 One perplexed does not understand how one utterly escapes from woes . . . 33 In hell are extremely fierce, great woes . . .

(Sanskrit verse) The hidden is rained upon; the uncovered is not rained upon. Therefore you should uncover the hidden. This *deva* is not rained upon.

(Khotanese prose) From the middle of the Brraṁkhaysji month till the middle of the Rrāhajā month is the winter season—four months. The middle of the Rrāhajā month (is the beginning of) the summer season (*—four months. The short rainy season lasts a day and a night. From the middle of the Simjsimja month till the middle of the Haṁdyajā month is) the rainy season—one month. Then from the middle of the Haṁdyajā month till the middle of the Brraṁkhaysji month is the long rainy season—three months.

* This fivefold division of the year is known in Buddhist Sanskrit. The *Mahāvvyut-patti* has *pañca samayāḥ*, 'five seasons' (Mvy 8668): *haimantikāḥ*, *grīṣmāḥ*, *vārṣikāḥ*, *mita-vārṣikāḥ*, *dīrgha-vārṣikāḥ*. Their extents are as here in the *Bhikṣuṇīkarmavācānā* 22a 2-3: *haimantikā graiṣmikā vārṣikā mita-vārṣikā dīrgha-vārṣikāś ca. tatra haimantikāś catvāro māsāḥ, graiṣmikāś catvāro māsāḥ, vārṣika eko māsah, mita-vārṣika ekaṁ rātrīm-divasaṁ, dīrghavārṣikā ekarātronāś trayo māsāḥ*. In the *Siddhasāra* (3^r4-3^v4 KT, i. 6), the year is divided into six seasons each of two months as summarized in KT, iv. 11.

- Fol. 291^r 1 gyastuvo' gvāysā atā-bitandetā [. .]
 [. . . .] [.]
 2 dukhyau parriyā mara hviya ysīntha s[u—]
 [hā] [.]
 3 ce hve' bātandā ttū ne āvaiyā dukhu
 [. . . .] [.]
 4 śśiyāñi ggūne tcanā pharu kūysa huva—
 [tcasta . . .] [.]
 5 dandā biška kaṃ—jiti kamalā kāde .
 [. . . .] [.]
 6 āchai hīstā va—phaštāte jindā pāta' .
 [. . . .] [.]

- Fol. 291^v 7 maraṇā pachā cā mulysdī ju ništā kari .
 [. . . .] [.]
 8 ne būku nāste ne vā dastoru karā .
 [. . . .] [.]
 9 ne dātāna śśārku ne vā ggūttārna śśāru .
 [. . . .] [.]
 10 cīyi bāyāstā hā hva'ndā vaska maraṇā
 [. . . .] [.]
 11 u nai nimānā atā hāmāta mātā kāḍā
 [. . . .] [.]
 12 ttīyā vajsāṣḍe dīra kāḍāyānā [.]
 [. . . .] [.]

2 cf. 20. 67: mā hvi'ya ysitha suhā *M. Leumann*.
 4 cf. 24. 250: śśiyāñi ggūne tcanā śśāmāṇa kūysā.

CHAPTER 18

This chapter consisted originally of 60 verses, extending from fol. 291^r to fol. 295^v. Folio 295 with 18. 49-60 is missing and the other folios are only half preserved such that one line in every two survives. Folios 291-3 were first published in Moscow in 1965 and folio 294 in Japan in 1961. This chapter was entirely unknown at the time of the *Lehrgedicht* (v. Chapter 19, p. 223). It begins without the word *Siddham*; see pages xiv and 255.

The theme of this chapter, contrasting with the previous one (see p. 255), is that there is no pleasure here in *saṃsāra*. It contains a description of old age (18. 4 ff.) and cites examples of evil-doers (18. 28 ff.). Escape comes when one perceives the *saṃskāras* 'conditioned states' as impermanent (18. 40).

¹Among the gods separation, extreme perplexity . . . ²Deliverance Fol. 291
 from woes. Pleasure here in human birth . . . ³On the man who is
 perplexed one would not bring woe . . . ⁴White hairs, many wrinkles,
 crooked, completely crippled,* . . . ⁵Decayed teeth, his head very . . .
⁶Illness comes, makes tremble, removes strength . . . ⁷Death is ready,
 which has no compassion for him at all . . . ⁸He does not accept food nor
 a stick at all . . . ⁹Not beautiful in appearance, nor good in *gotra* . . .
¹⁰When death opens up for a man . . . ¹¹and he has no regret. Very great
 have become (his woes) . . . ¹²Then he sees his evil acts . . .

* huva[tcasta, cf. *biṣṣi aṅga vatcasta* in 24. 249. The metrical line ends with *pharu*.

- Fol. 292^r 13 ysurri akalyāṇa—māṭtra virā hām[āta]
 [.] [.]
 14 kye muhu ysātāndā hvi'ya gyastūṇa suh[a]
 [.] [.]
 15 ne mā ju ye bājo śso tcaramu biḍā dukhu
 [.] [.]
 16 dukhi nai ttiyā bāsśā ātajsandā tcei'maṇi
 [.] [.]
 17 cu tti nāmānā ko paḍā ṣṭāni vāya .
 [.] [.]
 18 ṣṣāṇomu butte kalyāṇa-māṭṭr kade
 kye [.] [.]

- Fol. 292^v 19 kho pūri merā . kyai pathiyātā hamu
 dī[.] [.]
 20 paṃjataśānā kvī hatīśindā baṇa
 [.]i[.] [.]
 21 ttiyā vajsāṣḍe dīrā hārā ggaṃjse pharu
 [.] [.]
 22 buljsā ttanda samu kho vijayindrā hvate
 [.] [.]
 23 hva'ndāna śśārna . mulśa buro haṃtsa -e
 [.] [.]
 24 haṇdrā spātānu kho ju padamā hī[śt]ā [.]
 [.] [.]

13 Anger has arisen in him towards those who are not spiritual advisers . . . Fol. 292
 14 who have deprived us of human (and) divine pleasures . . . 15 One does
 not bring even a single woe upon me . . . 16 woe. Not then are his eyes
 wholly welling up . . . 17 What regret he has then: if only it had been
 before, . . . 18 He realizes greatly the favour of a spiritual adviser . . .
 19 as a son to his mother, who has restrained him . . . 20 of the fifteenth
 days when they make gifts before him . . . 21 Then he sees evil things,
 many faults . . . 22 So great is virtue as Vijayendra has said . . . 23 by a
 good man for a short time with . . . 24 among flowers as when the wind
 comes . . .

- Fol. 293^r 25 kh[o] banhya rrvindā iñi hāmavandā [g]g[arā]
 [. . . .] [.]
 26 trāmi iñi kalyāṇa-mātrā [.]
 [. . . .] [.]
 27 kye ṣṣadda āstā kalyāṇa-mātrṣ ṣṣārā
 [. . . .] [.]
 28 aṃggulimālā dvī byūrru hvaṃdā jsate
 [. . . .] [.]
 29 padumā narī ggaukāli ṣṣamani tsute
 [. . . .] [.]
 30 cu ttārā pharāka vārūlai ṣṣāya jsate
 - [. . . .] [.]

- Fol. 293^v 31 siṣe pracaina pharu rakṣaysa rāmā jsate
 tta [. . . .] [.]
 32 anārra rrunde bārggavī rāmā jsate .
 [. . . .] [.]
 33 asādā hayū—nā ggārīva yindā pha—
 [ru] [.]
 34 ttāna ṣṣu paśṣāñi asādi hve' nai jsa hvañu
 [.] [.]
 35 nā ttārā puvā'ñi haryāsā ṣṣaysdā ne -ai
 [.] [.]
 36 [.] pai ttāna hvandi paḍā ṣṭānā ha[. .]
 [.] [.]

- ²⁵As trees grow on the Himālaya mountain . . . ²⁶So on account of a Fol. 293
 spiritual adviser . . . ²⁷One who has faith, a good spiritual adviser . . .
²⁸Aṅgulimāla slew twenty thousand men . . . ²⁹Gokāla the ascetic went
 to the Paduma hell . . . ³⁰Since Virūḍhaka slew so many Śākyas . . .
³¹On account of Sītā, Rāma slew many *rākṣasas* . . . ³²Rāma, the des-
 cendant of Bhṛgu, slew blameless kings . . . ³³An evil friend causes many
 troubles . . . ³⁴Therefore is an evil man to be abandoned. One should
 not speak to him . . . ³⁵A black snake is not so greatly to be feared . . .
³⁶the foot. Therefore of a man previously . . .

- Fol. 294^r 37 ku na-ro marañā hīstā haspāsāñu kāḍe .
 [.] [.]
 38 ku ne ne ye jsīḍā . saṃtsera jsāte buḍaro
 - [.] [.]
 39 kyc ātma saittā suhā surai nātya hāra
 [.] [.]
 40 anicce ṣkaumgye thatau parsāndā kāḍe .
 o [.] [.]
 41 tcahora hvandā tcahori dāṣe pūrna tcoho—
 rā [.] [.]
 42 ku na-ro patindā hamā hve' ni vāsda biśśā
 pha[.] [.]

- Fol. 294^v 43 kho būma ātāsi—ya rriḷāre pharu .
 purre [.] [.]
 44 paḍā baysāre purre javana-sāra pha—
 ru ttā [.] [.]
 45 anāccā hīstā ggāmāttaru ṣkaugye vāte
 ttā [.] [.]
 46 dukhīṃgye ṣkaumgye ni haḍe ttū bvārā jaḍa
 tco[hora . .] [.]
 47 nuṣṭhura ysurrja kāmū oṣīyā samu
 - [.] [.]
 48 ttarandariya ājāvāṣa dhāte tcohora
 [.] [.]

37 Until death comes, one should greatly exert oneself . . . 38 Where one Fol. 294
 has not deceived them, one goes further in *saṃsāra* . . . 39 To whom the
 self appears to exist, pleasure is pure, things permanent . . . 40 (When
 they perceive) the *saṃskāras* as impermanent, they very quickly escape
 . . . 41 Four men, in four directions, four arrows . . . 42 Until they fall,
 the same man holds them all . . . 43 As the sky-deities excel the earth-
 deities, the many arrows . . . 44 At first the many swift-flying arrows
 speed . . . 45 Impermanence comes more quickly upon the *saṃskāras*
 . . . 46 Woe-afflicted are the *saṃskāras*, but fools do not perceive this
 . . . 47 fierce, angry, whomever he would anger, just . . . 48 Bodily serpents
 the four elements . . .

[British Museum Or. 9614. 1]

- Fol. 296^r 1 [...]ys[.] . ttarandarna aysmūna .
 atā māttau vaysñā [.]
 2 [. . . .] buḍaru namasāmā balysa
 tcamna strīyānu h[.]
 3 [.] ttu tvāno briya balysa
 tcamāna biśśā rraṣṭu hvat[ai]
 4 [. . . . va]ysñā ttuvare māsta ṣṣāṇaumā
 cu tterā briye jsa pathi[.]
 5 [ttrāmu] marā haṇḍaru tteri jsīraṇā nīstā
 biśśye saṃtsārā kho āspāta [. . .]
 6 [. .] ~ ru jsīraṇe atā atārañi ośā
 atā nā mulśa buro aysmū byūhāte [. .]
- Fol. 296^v 7 [ttrāma] vaṣṭāmata hama śśando uī'ṇu .
 samu kho rro vīri rravye sphande ma[rica]
 8 [ttrāmu] māñamḍā ṣā suhā cu-m jse haṃtsa
 kho ju cā'ya-nārmāte hārā jsīrāte [. .]
 9 [. . . . js]irāte rro vīri marica .
 trāmu jsīrāre strīye drūjyau [. . . .]
 10 [. . . .]tu spāśśāre pharāka .
 ṣāte ṣṭāni jsinde u tta[. . . .]
 11 [.] pacaḍu vīri kaśśāte
 hamu bijsaḍu virā ṇā pha[.]
 12 [.]-i harbiśśā śśūjātu jsāna
 kho nā strīye jsirgyau [.]

Transcription also in *KT*, v. 22-3.
 For variant to 19. 1-10 see Appendix 1, p. 430.

CHAPTER 19

All the folios of this chapter, which extends from fol. 296^r1 to fol. 303^v4, are extant, but only fol. 303 is complete. Folios 296 to 302 are partly damaged. Fol. 301, containing almost one complete line in two, was first published in 1965.

This chapter is appropriately called '*ṣṭraiya-parivāra*' or 'chapter concerning women' on fol. 303^v. It is a warning against the wiles of women (cf. also 23. 172-3). On fol. 299 some instances are cited of female evildoers.

...¹with body, with mind. Very . . . now . . . ²I worship more, Buddha, Fol. 296
 whereby women's . . . ³this of yours, beloved Buddha, whereby you
 have spoken rightly of all . . . ⁴now, moreover, great favour that (you)
 have refrained so greatly from passion . . . ⁵There is nought else here so
 deceptive. In the whole of *saṃsāra* as a refuge . . . ⁶deceptive, very
 ungrateful, wicked. Their mind changes in a very short time . . . ⁷The
 functioning of the wits in the same place is just as a mirage on a plain
 in the south agitates one. ⁸Similarly, this happiness which one has with
 them is as a magic-produced thing deceives one . . . ⁹a mirage on a
 plain deceives, so with falsehoods women deceive . . . ¹⁰they see many.
 This one is smitten and . . . ¹¹in (this) way he may fall. In the same
 manner many of them . . . ¹²all indeed one another, as women (deceive)
 them with deceptions . . .

[British Museum Or. 9614. 2]

- Fol. 297^r 13 [...] [- te samu kho ju strīya
pūru dai hūña ce h[.]
14 [.] [-] šāte kuī nā ne daiyā
tterā aratu yande kho datā [. . . .]
15 [.] [t]t[e]rā šāra bihiyu
mamā kāḍāna ttārye uī' uholā[nā . .]
16 [. . . .] n[ā] ju dukhā aysmya iyā
ttai saittā aśka ju dukhā ttāry[e . .]
17 [. . . .] stāmo karyo pvāyso yande
ka tto daiyā atāra—ño kyai bāyāte - [-]
18 [. . . .] daiyā kho dai busū ne spaiyā
ttrāmu tte tcei'māñi avaphande gyaḍina

- Fol. 297^v 19 [. . .] trāma karaṇa anājsaḍa ośa
brrītye jsa māstā ne-rn-ne ggaṇjso vajsīḣḍe
20 [. . .] šāra aysmū dyāñāte śśārku
varī vā jsīrgyo vāyau cāru yī[nā]ā
21 [. . . .] kṣīno paśśātei aysu brīka
kāṣcyau jsa jīvātu yondāmā ba[. . .]
22 [.] [-]-iya ce tā uī' nātā
ttāna ne vā auṣku ne tsai muho [. . . .]
23 [.] [-]di haṃggedā kuī trāmā
hāmāte hīvī samu [.]
24 [.] [- ha]ni o vā kārrā
ne ju ttu hāru bvāte se šā [.]

Transcription also in *KT*, v. 23.

. . . ¹³just as a (barren) woman sees in a dream a son who . . . ¹⁴if she Fol. 297
does not see him, she is greatly envious, as wild animals . . . ¹⁵she so
extraordinarily. For my sake her wits elsewhere . . . ¹⁶that there should
be no sorrow in the mind, so it appears to him: 'Perhaps her sorrow . . .'
. . . ¹⁷exertion, effort. He is anxious if he sees her ungrateful when he
leads her . . . ¹⁸as a fire is not satiated with fuel, so (when) he sees (her),
his eyes are unsatisfied through ignorance . . . ¹⁹such are their deeds,
improper, evil. One intoxicated with passion does not behold their
fault . . . ²⁰she shows a lovely mind. At once she makes her trickery,
her deception visible . . . ' . . . ²¹you have given up. I, beloved, with
anxieties have spent life . . . ²²beloved, who has taken away your wits?
Therefore you would never go with me . . . ' . . . ²³draws together, where
such a one comes to belong to him, just . . . ²⁴a blind man or a deaf one
would not perceive this thing: 'She . . .'

[British Museum Or. 9614. 3+6]

- Fol. 298^r 25 [.] [hvā]ñīndi śśūjīye .
 varī vā jsānā hama—tā [.]
 26 [.] nahuṣṣā śśālpakā eḍā
 puroravā korava daśa[rathā]
 27 [.] harbiśśā tvīṣṣe tsutāndā
 ne ju ye āyīnau karā strī[. . . .]
 28 [. . .]ruṣṭi ttārā storu gyaḍānu
 cu ni rrāsa tsīndi cu kāḍe īra[te .]
 29 [. . .]re jsa hvarra nauna salāva
 tcamāna hā paḍā haṃggārīndi u[ysnora]
 30 [. . .]kṛtaño kāḍe hīththo rraṣṭo .
 uysānā dātāyo dyāñāre anārro

- Fol. 298^v 31 [. . .] brrīka . ne ma ne stā śti mu ysamthu
 anau tvī aysmvī . haṃdara hayirūṇa
 32 [. . .]tā brrīka u ne mā hāmāte mū ysamthu
 hve' handari kye mā va uho jsa bryāndarā - [.]
 33 [.] - ṇu thu ttū mamā vāte sāja
 ku buro jvī kar ne ma yanu haṃdaro [. . .]
 34 [.] uysānā biśśu heḍā
 ku vara āspāta hāmāte mā [. . .]
 35 [.] h[i]viñā aysmya rraṣṭo
 paṃjsa kṣāta' ṣṭāre ce mā rro [. . .]
 36 [.] [.]ndi tta saittā .
 haṭhṭha ṣā harbiśśa ne - [. . .]

. . . ²⁵they say to one another. At once indeed of himself . . . ²⁶Nahuṣa, Fol. 298
 the artist Aida, Pururavas, the Kauravas, Daśaratha . . . ²⁷all were
 destroyed. One (finds) no example at all among women . . . ²⁸So greatly
 do they (have power over) fools when they come under their control.
 On account of which wily . . . ²⁹sweet, soft words, by which they have
 attracted beings before . . . ³⁰they show themselves very grateful,
 properly truthful, Law-abiding, innocent . . . ³¹beloved, no other
 pleasure of mind is necessary for me in this birth apart from you . . .
³²beloved, there will not be for me in this birth another man who is more
 beloved to me than you . . . ³³learn this from me wherever you are.
 Have no other (care) at all . . . ³⁴He gives himself, everything. Where
 there will be a refuge there . . . ³⁵in one's own mind there are properly
 five (or) six, which for me too . . . ³⁶so it appears. This is the whole
 truth, not . . .

[British Museum Or. 9614. 5]

- Fol. 299^r 37 [.] [.]yā sṣu padīma .
 ma ju ye mamā vaska . mā [.]
 38 [.] [.]ta yanīru .
 khvai vaska bhadrra māstu vīru [. . . .]
 39 [.] [pa]rstātā hu-śśīya
 haskā kṣāta thīye vari jī[. . .]
 40 [.] pharu ggaṃjse hvatātā
 caṃca mānavya sṣu vāta ba[ravirñā]
 41 [.] vāte hatāḍaru gāvu
 vīru bastātā rriṇa aysmya styūdu [. . .]
 42 [.] bodhi-mānya sṭāna .
 ttye vīrā kāḍāna sundaru ttārtha jsa[tāndī]

- Fol. 299^v 43 [.] pārstāndī sṣīve . ko
 gyastā balysā mātā ggaṃjsa biray[sda]
 44 [.] hatāro vīrāṇa rri—
 ṇa śvānānu jūndau biḍātā tta [pyūṣṭu]
 45 [.] thīyātā tta pyūṣṭo
 vīrā pracaina ttīśa—rakṣāta [. . .]
 46 [.] [.]ysurrā aysmya trāmu
 kho ye irā bendā akṣara a[. . .]
 47 [.] [.]rā aysmū parstā
 tterā spāru kho ju ye akṣara [. . .]
 48 [.] [. . .]aysmya häys[d]ā
 samu kho bei' hälysdā e[ha]

40 vya in mānavya crossed out in MS.
 Transcription also in KT, v. 24-5.

... ³⁷he should make. Let not one for my sake ... ³⁸they should do, just Fol. 299
 as to him Bhadrā (showed) great hostility ... ³⁹she ordered the six pure-
 white tusks to be pulled out ... ⁴⁰she spoke of many faults. The girl
 Cañcā* indeed became (pregnant) ... ⁴¹in former time the queen
 cherished hostility greatly in her mind ... ⁴²in respect for *bodhi*. Because
 of their hostility towards him, the heretics killed Sundarī†. ... ⁴³they
 concealed her by night. 'Would that a great fault of the *deva* Buddha
 should be spread abroad ...' ... ⁴⁴once, through hatred the queen
 threw (him) living to dogs, so (it has been heard) ... ⁴⁵Tiṣyarakṣitā‡,
 so it has been heard, because of her hatred pulled out (the eyes of
 Kuṇāla) ... ⁴⁶anger in the mind is such as when one (inscribes) syl-
 lables on stone ... ⁴⁷the mind, escapes. So greatly would they be satis-
 fied as one, syllables ... ⁴⁸present in the mind, just as poison present
 in the mouth ...

* Cañcā mānavikā (*Lañkāvatārasūtra*, ed. D. Suzuki, p. 240, l. 12) falsely accused the Buddha of making her pregnant (see G. P. Malalasekara, *Dictionary of Pāli Proper Names*, i. 123 s.v. Ciñcā).

† The heretics killed Sundarī, hiding her body by night, and accused the Buddha of murdering her.

‡ Tiṣyarakṣitā, chief queen of Aśoka, caused the eyes of Kuṇāla to be pulled out (see J. Przyluski, *La Légende de l'empereur Aśoka*, Paris, 1923, 281 ff.).

- Fol. 300^r 49 [.] [hayi]rūṇo yanāte
 nau śāra ttatvatu . a[.]
 50 [.] hāru bvāte ne oysde
 tte vīrā paittaru atā [.]
 51 [.] oysāte khijiyā
 tvī jsa viyitā . cvī rro ham[. . .]
 52 [.] pātāyitā salāvu
 ttīyi tte butte . se ttandrā[m- . . .]
 53 [.] kho ju ye khārggu hudūtā
 satā-ysāre māstara hā śkimā [.]
 54 [.] niśāte aysmya oysu
 ttai kṣamātā ko va ysitta—ru sei' tt[.]

- Fol. 300^v 55 [.] cvī jsa dātātā śśāra ka—
 raṇa harbiśśā puṣṣo hāmu[.]
 56 [.] ustamu o yā vā daiyā
 kho ju rrayā ggūla . katsāre tte[.]
 57 [.] śā hve' pātcu kṣa[m]evā
 ne ne hāmāte trāmu kho muḍā - [.]
 58 [.] - -e kūleina pajsīnde
 rrahamūne handaru karā tā[.]
 59 [.] [.]gā śśaysdā uysnorā
 o saruai jūndai puṣṣo [.]
 60 [.] [. .] aśka kṣamīndā
 odi balysūstā strī—ye [.]

... ⁴⁹he would have pleasure. She would not indeed really . . . ⁵⁰he Fol. 300
 would perceive the thing (but) is not angry. Towards her later very . . .
⁵¹(if) he should be angry, he would be troubled. From you he would
 resent what for him too . . . ⁵²(if) she should speak, then he perceives her
 word: 'Such . . . ' . . . ⁵³as one beats mud. One should make hundreds of
 thousands of greater . . . ⁵⁴gives up anger in mind. So it pleases him:
 'Would that shortly he . . . ' . . . ⁵⁵since she saw all the excellent works by
 him completely . . . ⁵⁶at length, or sees it as empty balls of mud . . .
⁵⁷This man would later ask forgiveness. He does not become like a dead
 man . . . ⁵⁸is beaten by a washerman with a stick. Another indeed . . .
⁵⁹a being to a snake or to a lion, living, completely . . . ⁶⁰perhaps they
 will endure women until *bodhi* . . .

- Fol. 301^r 61 [.] - jsa śśa [.] [.....]
 [.....] [.....]
 62 balysāna mandra [.] ysurre *ggam*[. . .]
 [.....] [.....]
 63 tta tta hvā'ndā vaska ysurre jsa āst[.]
 [.....] [.....]
 64 ko va dai ttrāmu vaiggā āya kho striye [.]
 [.....] [.....]
 65 vāsseṣu ju striye hvā'ndi trāmu ne [.]
 [.....] [.....]
 66 o kho śśāru diru gganihāte samu ū—
 [tca] [.....]

- Fol. 301^v 67 vyāysā āstaṇna rāṣayā vāśvāmā[ttrā]
 [.....] [.....]
 68 ttāna ku kāḍe kāṣcāne ṣi buḍamu ka tra[.]
 [.....] [.....]
 69 ku vā kāḍe nātcana khanau dyāñāte [.]
 [.....] [.....]
 70 añai hāra ysraṃṇā añā nā vā [.]
 [.....] [.....]
 71 kyā nā ysāṣṭā īyā [.] hāḍe va [.]
 [.....] [.....]
 72 -ī a -ā -ī -ai [.] [.....]
 [.....] [.....]

... ⁶²*buddha-mantras* . . . anger . . . ⁶³Thus for a man by anger . . . Fol. 301
⁶⁴Would that he should see: there would be such great agitation as
 women . . . ⁶⁵difference: women do not so (distress) men . . . ⁶⁶or as
 water merely moistens good (and) bad . . . ⁶⁷Beginning with Vyāsa,
 the Ṛṣi Viśvāmitra . . . ⁶⁸Therefore where they are very anxious, this
 mostly . . . ⁶⁹or where she* outwardly shows laughter greatly . . .
⁷⁰Different are things in her* heart, different not . . . ⁷¹who would not
 be hated, but . . .

* Probably female, cf. fol. 302 (M. Leumann).

- Fol. 302^r 73 [.] [.]
 gyamāñi kādāna nai jsa kṣāḍā hāmāre 3
 74 [.] [.]
 kumbīrā nā ggitte kṣundau jsīḍu yanindā 4
 75 [.] [.]
 ysāru ggamunānu u strīyānu anantu 5
 76 cu ro ha [. .] [.]
 cu tte stārñe īrye vāna pīśai bvāre 6
 77 śśaṭhyau jsa [. .] [.]
 śśaṭhyau jsa nā haṁtsa—maraṇā nāste pacadna .
 78 ātāsā s[t]ā[. .] [.]
 gguruicyau śśandā biśśa kanyau samudrrā . 8

- Fol. 302^v 79 strīyānu - [. .] [.]
 vāna balysi ne ye handarā butte haṁkhīysgyo
 80 [jsira]ṇā śśaṭhe [. .] [.]
 atārañi yole drū—je škālī mātā . 80
 81 [. .] pā'jsa - [. .] [.]
 kho na-ro vavatindā audā kāmjana-cakrrā 1
 82 [jsira]ṇā pharu [.]
 rakṣaysyo mulysdā . battaru aysmya strīye 2
 83 [. .]ysga ttarā [. .] [.]
 samu kho dai trāmi atārañi nājsaṣḍe 3
 84 cerā halci bra[. .] [.]
 khvai hāḍe skote varī dastu paṭhaiyā 4

... ⁷³because of their ointment they cannot be put to shame by him . . . Fol. 302
⁷⁴The crocodile helps them. They can deceive their husband . . . ^{75a}
 thousand among robbers and endless among women. ⁷⁶How much
 less . . . Those woman's cunning arts they learn without a teacher.
⁷⁷Because of their wives . . . Because of their wives, with death, he
 obtains in due course . . . ⁷⁸The sky . . . with sand-grains the whole
 earth, with drops the ocean. ⁷⁹Of women . . . Apart from the Buddha
 no other knows their number. ⁸⁰Deceptive wives . . . ingratitude, evil
 falsehoods, great arrogance . . . ⁸¹as they do not yet fall down as far as
 the Kāñcanacakra. ⁸²Deceptive, many . . . There is less compassion
 in the mind of a woman than (in that of) Rākṣasas . . . ⁸³He shows ingrati-
 tude to be such as fire. ⁸⁴However much . . . Yet when he touches it, at
 once it burns his hand.

- Fol. 303^r 85 kyerä halci ye striyo śśārku kei'yā aysmūna
 śśo śśūku śśārku ka—ranu hvam'dāna daiyā 5
 86 cāndiku ju oysde biśśu ttu hāmuru yindi
 ttānā hva'ndā aysmya āyīnai tcerā 6
 87 pasastā loviya arthūvā hāde .
 ciggu hvāñindā . se āhūdāna sūtā 7
 88 škamu vāti āpā damāte kāde śśāru yi—
 ndā jaḍā śā hve' dyāñi kye āyīnai nāstā 8
 89 āyānai kāḍāna šu śśākṣāvātā baste .
 hatāro ṣṣamanānu vānyo sarvañi balysā 9
 90 kye ju hva'dā aysmya āyīnai nistā trā—
 mu ttuṣṣe jsāte samu kho dāñia ttavamggā . 90

- Fol. 303^v 91 kye-n jsa āyīnau hārṣṭāyā yāḍāñdi
 parīāta saṃsārna nārvānā nāta'sta 91
 92 kye-n jsa āyīnau karā ne yuḍu yāḍāñdā
 ttā mara saṃtsera . kho aysu myāñio dukhānu 2
 93 āyānai tcerā umā striyyo vaysñā
 aysū tceimañinu pharātau ju yāḍaimā 3
 94 ka ne haspāsāta ku puṣṣo parsta dukhyau jsa
 samu ne vā hamtsa . jsamane myāñio dukhānu II 94

pharṣavata parste piḍe ysambastā biśyo pū—
 ryau dvataryau hamtsa a—vaśśā balysā panamānā 1

ttū straiya-parivāra āśi'rī sidabhadra vāśi' pharāka jūna aysmū
 pathisāmi pracaina II
 ttā ttā jsām aysu mūnde tta vegasti samu khu vāmi khu mī vāśi'
 yidai ttū sūt[t]r[u] tti tta ttā-m [m]i nā sām tsāṣ[t]i khu ji hāñi
 kūrca vatcai

86 hā in hāmuru written small below line.

Facsimile of fol. 303^v published in M. Leumann, *Sakische Handschriftproben*, 1934, pp. 26-7. For variant to 19. 76-87 see Appendix 1, pp. 430-1.

85 However much good one may with one's mind think of as due to women, one sees each good action as due to a man. 86 To the extent one is angry, one forgets all this. Therefore an example is to be kept in mind by a man. 87 But worldly wealth and enjoyment have seemed good. They say of Chinese perfume: 'It has been burnt with a skeleton. 88 Being beside the bier, one blows it, makes it very fine.' That man is to be viewed as a fool who has no (warning) example. 89 For the sake of an example indeed, the all-knowing Buddha once put together the *śikṣāpadas* in the Vinaya for monks. 90 That man who has no example in his mind will perish just like a moth in a fire. 91 Those who have in fact taken an example therefrom have escaped from *saṃsāra*, have sat down in Nirvāṇa. 92 Those who have not taken an example therefrom at all are here in *saṃsāra*, as I am, in the midst of woes. 93 You should now take a (warning) example from women: I have set this description before your eyes. 94 If you should not strive that you may escape wholly from woes, we simply will not be going together in the midst of woes.

The official Ysambasta, with all his sons (and) daughters, ordered (me) to write (this). May I surely become a Buddha.

The Ācārya Siddhabhadra read this section on women many times for the restraining of his mind: 'Thus indeed I remained as agitated as the ocean when I had read this *sūtra*. Then in fact there was no lying quiet for me, like the eyelashes, the hairs between the eyebrows, the hairs on the cheeks.'

- Fol. 304^r 1 Siddham tta pyūṣṭo balysä śrāvastā āstā hat[ā]r[o]
 ṣṣamanyau haṃtsa pharu bodhisatva kāḍe 1
 2 hāmātā pasālā ysamaśśamḍya grāmu hāmātu
 spāte vicitra banhya vātā hārsta biśśa 2
 3 karāśśā haṣpriye haphastāre kāḍe .
 padamāna banhyānu padamā būtte śśāru . 3
 4 viysāmgye hārste khāhe āṣimgye ggare .
 murka briyūnu kāḍe bagyessāre pharu 4
 5 ūtce pastāte ysarūne tcalce jahe .
 haḍā pātaunda ysamthauna ttauda kāḍe 5
 6 trāma hāmāro brriyosta ttiyā bāśśā
 kho ju dyū hištā uysnaurā bendā samu 6

- Fol. 304^v 7 panā kaso hośśā āljsindi māstu kāḍe
 vācātrā naunā . bināñi mātā samu 1
 8 māsta bitcampha brītye jsa strīye daha
 āṣṣuḍa tsindā . bāysañuvo' murka date 2
 9 ṣṣamana ttu kālu jiyavanā bāśa pharu
 ce (ci)stā navaka ce na-ro ṣṣai klaiśa jita 9
 10 māsta paśśāndā isvarya tsāte bise
 kāḍe nu atsāṣṭo brīyā nu yindā dukhu 10
 11 ku ttū dātāndā ysamaśśandau ramyu biśśu
 ramīndi hatsa briyo brīyosta kāḍe 11
 12 trāmu padiya brītye jsa ttiyā samu
 kho huṣ[k]ā banhyā . handarna sūstā phuva

9 cistā H. W. Bailey for MS. stā.

Facsimile of fol. 304^r published in M. Leumann, *Sakische Handschriftproben*, 1934, pp. 26-7.

For variant to 20. 11-20 see Appendix 1, pp. 431-2.

CHAPTER 20

Chapter 20 consisted originally of 98 verses, extending from fol. 304^r 1 to 312^v 2. Folios 310-12 with 20. 73-98 are missing.

The story. The Buddha was staying at Śrāvastī. It was spring. There follows a splendid description of spring and its effects upon the young monks (20. 2-21). The Buddha, to protect them, took them to a cemetery to induce in them disgust for the world. The cemetery is described in detail (20. 22-48). The monks feel disgust (20. 48-49). The Buddha then preaches on the impermanence of pleasures here in *saṃsāra* (20. 50-72).

1 Success. So it has been heard. The Buddha once stayed in Śrāvastī Fol. 304
 with the monks. There were very many Bodhisattvas. 2 Spring has come. It has become hot in the world. The flowers are variegated. All the trees have become overgrown. 3 The creepers have blossomed. They sway about greatly in the breeze. The breeze from the trees smells sweetly. 4 The lotus-pools, the springs, the ponds, the mountains are overgrown. The little birds sing many a most lovely song. 5 The waters flowed over the green-coloured banks of the fountain. The days are overcast. Very hot are the parturient. 6 Then all would become as passionate as when a *deva* comes upon a being. 7 In every nook the nightingales sing very loudly. There is varied music, soft (and) loud. 8 Women (and) men are intoxicated, distracted by passion. In the woods the little birds, the wild animals become excited. 9 At that time, in the Jetavana garden, there were many ascetics who were youthful, fresh, whose *klesas* had not yet been removed. 10 They had given up great dominions, wealthy houses. Very great is their discomfort. Passion makes sorrow for them. 11 When they saw this world wholly lovely, very passionate, they find pleasure with their loved ones. 12 Then they were so consumed with passion as a dry, rotten tree burns within.

Fol. 305^r 13 aratu yanāre paḍāṃjsya kei'ndi suha
 pūjai kāṣca hūva—ysaṇi store kāḍe . 13
 14 trāmu nā klaiśa . puṣṣo nuvaṃthāndā vratu
 kho baśā nvaṃtte kvī brūškā thiṣti bani 14
 15 hātānā tcīre tcei'maṇi nu drāce kāḍe
 tticamama tsīndā bulysu spāśśārā hamu 5
 16 ku haṃtsa āṇa tcīrauka daīndā duva .
 aṣṣāṇaka daṣtu ggei'sāre haṃtsa kāḍe 6
 17 śśūjātu uysdaīndi varī vātco puṣṣo .
 kṣārāre śśūjātena kāḍe nu kāṣca dukhā 7
 18 kṣamātā nā hāḍe balysānu dṛte parau
 klaiśa nu hāḍe haṃ—jsā're tviṣṣe yanā 18

Fol. 305^v 19 puvai'ndi saṃtsera avāyānu kāḍe .
 byāta nu stārñe bi—śśe daṣtatete hamu 19
 20 kho hva'ndi vaska u—ysdaīndi śśārku kāḍe .
 khanīndi pūyaṃce nvaštāre dahu 20
 21 briya ṣṣuva hoka āljsanake brāske hamu
 byāta yanāre kāḍe nu ysāru vīri dukhā 1
 22 āysda nā yanda sarvaṃñi balysā thatau
 mulśde jsa trāmu kho ju māta pūru briyu 2
 23 paḍiṇa ṣṭāre klaiśyau jsa pūra mamā
 aysu nā buysaimā brītaimju māṣtu daju 3
 24 kho māstā bārā dau buysai māstū kāḍe
 trāmu buysaimā pūrāṇu klaiśa aysu 24

13They are unhappy. They think about their former pleasures. The Fol. 305
 honour, the anxiety of it—both kinds are very strong. 13*Kleśas* have
 completely set aside their vow as a burden is set aside when a painful
 bond drags at one. 15Their faces are red, their eyes very restive. They
 become sensitive. They look continually afar. 16When they see two
 ruddy-geese sitting together (or) where pigeons move very skilfully
 together, 17they look up at one another. Then at once they are utterly
 ashamed before one another. Very great is their anxiety, sorrow. 18Yet
 it pleases them to hold to the Buddha-Law. But *kleśas* are about to
 destroy them. 19In *samsāra* they greatly fear the Apāyas. Yet they
 always remember all the female arts: 20how they look up very charmingly
 at a man, they laugh, (but) while looking, they examine a man. 21They
 always remember the beautiful report, the conversation, songs, ques-
 tions. Great is the sorrow in their heart.

22Through compassion, the all-knowing Buddha would quickly pro-
 tect them as a mother her beloved son: 23My sons are being consumed
 by *kleśas*. I will extinguish for them the great flame of passion. 24As a
 great shower extinguishes a very great fire, so I will extinguish the
kleśas of my sons.

- Fol. 306^r 25 mästā uysnau . udviyā štāka paḍā
 styūda karittātā u byātarja śśāra 25
 26 ttiyā hajvattātā tcamna jändā biśśā .
 ośa asāda klaiśa kho urmaysde śśavo 26
 27 ttiyā ttu kālu śuvo haḍā parrāte
 puṣṣo balysā pastātā śśamana hā gguršte biśśā 27
 28 jsamane śmaśānā mästū udviyū dāte
 varata ne bulysu mästā ulatāna kāḍe 28
 29 gganāṃgya stauru muḍā pharu śśāre kāḍe
 būta pāśśāca birgga rrūvāsa pharu 29
 30 byū'va najsindā . suṭṭha rrāysindi hamu
 śśuvānā juvārc rrūvāsa nvaindā pharu 30

- Fol. 306^v 31 hūñā jsa biya atā bāysārgyūna kāḍe
 ggumai barīndi banhya vāte rrūva mura 31
 32 haḍā niṣaundā padamā hā ātā thato
 ce ggañu purauḍe būta biśśā byūta puṣṣo 2
 33 birgga pahīya śvānā rrūvāsa biśśā
 solāte byū'ta banā—lsuvo' ttranda puṣṣo 33
 34 ku hālsto trandā ulagāñe balysā ha—
 mata śśamana dātāndā muḍā ulatāñe pharu 4
 35 kye ttrāma śśāre samu kho hāysā daundā pu—
 tā kye ūri birštā suvā' gyagarrā rrūva nātca . 5
 36 cā bile tcabriye pāśāre jsa stauru paha
 hamthuta śśāre ā—śśeiṇa-ggūna puva . 36

25First, great disgust is necessary for a being, firm endeavour and good memory. 26Then there is wisdom, by which one removes all evil, impure *klesas*, as the sun (removes) the night.'

27Then, at that time, it had quite passed midday. The Buddha went forth. He called all the monks: 28'Let us go to a cemetery to see great disgust.* There is a very big cemetery there not a long way off, 29reeking strongly. There lie very many corpses, Bhūtas, Piśācas, wolves, many jackals. 30Owls hoot; ravens screech continually; dogs fight; many jackals scream. 31Joyful, the birds carry to the trees intestines smeared with blood, very horrific.'

32The day became calm. A wind came quickly, which removed completely the stench, all the Bhūtas, owls. 33All the wolves, dogs, jackals fled. The snakes (and) the owls went right into their holes in the trees.

34When the Buddha entered the cemetery, the monks themselves saw many corpses in the cemetery. 35Some lie like a skin blown, puffed up; others with belly burst, their lungs, liver, intestines outside. 36Some have their entrails scattered about, greatly cooked by the sun's heat; their blue-coloured legs lie about burnt up.

* Other descriptions of cemeteries will be found in 2. 43 ff. and in Chapter 21.

- Fol. 307^r 37 ce vā biṣonda vū—mūva birṣṭa ttani śśāma
 varrastā tcei'mañā nu thiye puṣṣo 37
 38 haṃdara vātco u—skyālsto ṣṣaunda puṣṣo .
 ce vā natālsto uskālsto śśāre darra 8
 39 ce vātcu trāma kho ju ye daso jśindi
 samu hālā ṣṣonda ūvo' anāskotta darra .
 40 ce vātcu śśiya śśo ysanuva śśāte puva
 ggūne padamna kṣau—tte vūmūva jāte . 40
 41 kye pāra jsahera mūrindi baysgu kāde
 tcei'mañā eha śśū—jāye bendi pharu 41
 42 huṣka haṃdāri biṣṭaryau tcārma pana—
 tā samu kho ju brumjā uysgurśti banhyu vāte 2

- Fol. 307^v 43 kye vā hu-śśiye . śśīvalye śśāre pharu
 samu kho ju śśaṃggā spa—vina haṃbaste darre 3
 44 hatcaste vātco hatanda nā aṃgga biśśā
 kamale ggaḍāre . śśiya āhūde pharu .
 45 pālsuve ṣṣūñi pātive rrīmā hurā
 kṣāna kasire tcabrīya śśāre pharu .
 46 buṣkuta burṣṭa āhārna ārsta jsei'ṇu
 āste baysgu tca—brrīya śśāre pharu .
 47 cu vā purode padamā dāse vīrā puṣṣo
 trāmu baysāre kho ju pāsya phāni jsei'ṇi .
 48 ṣṣamana dātāndi kādā nu udvīyu hāmāte
 trām[u] nā aursi brrītye jsa iṣṭā puṣṣo 8

37Some are scattered, tossed, their skin torn, their face scratched, their eyes pulled right out. 38Others, moreover, are completely torn upwards. Some lie split downwards (and) upwards. 39Some again are such as when one strikes a thread: they are half-torn, half-disjoined, split asunder. 40Of some again one white jaw-bone lies rotted. Their hair is tossed about by the wind, scattered, destroyed. 41In the belly of some, in the eye, in the mouth, worms swarm very thickly many on top of one another. 42Others are dry: the skin has risen from the limbs just as the bark on a tree tears off. 43Of some, many pure-white bones lie about like broken frontal bones bound up with the spine. 44Moreover, all their limbs are broken, trembling. Heads lie around, many white bones. 45Many ribs, thighs, claws, faeces, hips, shoulder-blades, backbones lie scattered about. 46Burst, split, covered lightly with ashes, there lie thickly scattered about many bones, 47which the wind has completely removed in all directions. They move about just as light dust in a sunbeam.

48The monks saw. Very great disgust arose in them. So did their desire turn back completely from passion.

- Fol. 308^r 49 kho ju dai mästā . kvī padamā kṣāvātā puṣṣo
 o spavi nūhā naysdā [.]
 50 ttiyā nā balysi hā patāna ggurṣṭe biśṣā
 daiya aniccu kho mara samtse[ra suha]
 51 surai ju nistā kari hvam'di bendā hārā
 jaḍānu jsirgya cu nā surai saittā samu 1
 52 odā paśṣāñi odi vā ttere biśṣā
 hāne nvaštiru cu vara surai hārā 2
 53 āste yandri spavina haṃdriye
 piye ggūṣṭe jsa dā—rṣṭā tcārmamna bo'tā samu 3
 54 nāhune ggūne tcāra pī hūnā mājsā
 māstai āṣke hvī aśṣucā biysma bile 4

- Fol. 308^v 55 ṣpuljei rrūva svī' ja—tārrā bilga ysārā .
 varju ne byode . cu vara surai āya karā
 56 tcei'maṇi ggūṣṭa . ūce granthā pāyā .
 bātāna ggeisāre cu vara sārā hārā 6
 57 bātā ggaḍya kalste biśā baltte uysana
 tturrrna nuveysde . āvuṣṭyau harṣḍi hamu 7
 58 akṣara hāmāre salāva ye pyūṣḍe .
 rrayṣā bajāṣṣā saittā tcamāna mara basta jaḍa 8
 59 kho ṣṭāna daiya hārju vara nistā surai
 cu ṣṭā uysnorā aysmūna bait[t]ā — —
 60 aysmūi rrayṣgā . ṣā ttārā ośa bisa
 aysmū ārru cu na—ro pa[rs]in[d]i [puṣṣo]

49As a great fire when the wind utterly tosses it or near the top of the spine . . . Fol. 308

50Then the Buddha called them all before him: 'Behold how impermanent (are blessings) here in *samsāra*. 51Nothing at all concerning man is pure. What appears to them as pure is merely the deception of fools.

52'Examine everything as far as the sole or as far as the forehead. What thing is pure there? 53The bones (form) a mechanism. They are fastened to the spine with fat, held firm by flesh, enveloped by skin. 54Nails, hairs, grease, fat, blood, marrow, brain, tears, sweat, faeces, urine, entrails, 55spleen, intestines, lungs, liver, kidneys, heart—naught exists there which is pure. 56The eyes, the flesh are a knot of water (and) fat. Those things which are chief there turn with the wind.

57'Wind sounds in the throat, the tongue moves, the breath rushes from the mouth, is continually broken up by the lips. 58Syllables arise: one hears empty words. It appears to be a sound: by it fools are bound here.

59'As you see, there is no pure thing there by which a being is necessarily bound with the mind. 60This is such a very bad dwelling for the swift mind. The mind is at fault if they are not yet escaping (utterly).

- Fol. 309^r 61 aysmū jsāte . tterā thatau panye kṣaṇi
 kho bātāva bātā ṣṣai ro rraysgā [s]t[or]u [murā]
 62 ttā mara ggaḍāre ttāteña ulatāñe muḍā
 kye ttāteye kalpā ne ne hāmāte pātco hve 2
 63 brrīyā trāma samu kho hanā ggaṃcha patā .
 trāmu avāyā brrīte jsa pasta jaḍa 63
 64 trāmu ne spaiye samtsera orsi jaḍa
 brrīyo vīrā . samu kho dai huṣkā ttarre 4
 65 parauṣṭa tsīndi brrītiṃgya vema jaḍa
 ttāsā nā nīstā vino nīrvānā karā 5
 66 śśakkrā ne spatā štā avitsaryau rrāsā suhi
 ātā anāccā . isvārī rrustā biśśu 6

- Fol. 309^v 67 kho uhu tta kei'ta mā hvī'ya ysītha suhā
 kye tterā anāccā khvai štāna daiya samu 7
 68 atapī trāmā kho ju nitcana piḍā sa—
 mu hāmā padānā haṃdarna ośā pharu 8
 69 anācci hīskya kāṣce patārahvā dukhā
 vīri padānā haṃdrūṣṣā oy(s)i bisa 9
 70 naryo paḍoysā nārvānā māstā byanā .
 puññānu jīṅga ṣātā brīye arthā samu .
 71 ku tterā anāccā ysamaśśaṃdiya ṣkaumgye
 biśśe cu štā uysnoru marata samtsera ratā 71
 72 āchei jsāte ysare maraṇā hvaṃ'di nuva .
 ttānu puvā'ñā ttā—na haspāsāñ[u] —

61The mind proceeds as quickly in every moment as lightning, wind, or even a very swift (bird). 62These dead lie here in this cemetery. What man in this *kalpa* will not be here later? 63Passion is such: as a blind man would fall into a hole, so through passion fools have fallen into *Apāya*. 64A fool's longing for love is not satisfied in *saṃsāra* as a fire is not satisfied with dry grass. 65Fools are drowned in the sea of passion. There is no boat for them at all apart from *Nirvāṇa*. 66Śakra has not been satisfied by the Apsarases. The pleasure of dominion, sovereignty, royalty has altogether come to be impermanent. 67How is it you think thus: "Our joy is in human life", which is as impermanent as you now see it? 68It is as imperfect as an unbaked vessel, merely painted on the outside, (but) very bad inside. 69Impermanent is origination: in places there is the woe of anxiety. A vessel of hatred, a house of hostility, anger, 70a forwarder to hell, a great hindrance to *Nirvāṇa*, a destruction of merits—just this is the meaning of passion, 71since so impermanent are all the *saṃskāras* in the world (and) what is necessary for a being, pleasure here in *saṃsāra*. 72Illness, old age, death, follow a man. One must fear these. Therefore, one must strive.'

- Fol. 313^r 11 ggūne ggumālste . naṣpuṣṭe ṣkaunde kāḍe
jaḍa-m jsa oṣku . daṣtu h[. . . .]
12 spāśśu ne vaysña cirā niyaśśe śśāre jā—
te śśakṣautte pārsti . kho ju dumai — [. . .]
13 śāśā tcargya kvī ye haysnāte kāḍe .
pvānāna skamphaina bātcūśśātāndā pharu [3]
14 ko pūyātātā o ko uysdātātā jaḍu
varī padīyā brrītye jsa hvandā ysārā 4
15 cūḍo vaysña . brrausāra śśārka ne yana
cu ne bī hvā'ndi . kāścīnyo pūnyau ysāru 5
16 ttāndāka pīrmo samu jśīrja āstaniya
hāne nuvaṣtu śā—śa tcarā vaysña hama 6
- Fol. 313^v 17 ṣeiṣei tcei'mā pharu rūva spāṣṭe śśāra .
ttū vā tcei'mu handa—ra spāṣṭāndā pharu 7
18 vaysña ju ništā kye va ju kṣamā speṣṭā
karā ka ṣeiṣei tceimā kye tvī śśārā sastu kāḍe 8
19 ṣeiṣei tceimā kye ṣu ne tvī kṣīma karā .
hamggarja āṇā ko yi handarā spāṣṭe vya 9
20 cūḍai vaysña suṭhṭhi paśśā thiye puṣṣo
brrī ju ye ništā mara—ta samtsera karā
21 spāśśu ne vaysña vāne hamggāru u—
vi' haiyā anicca cu haḍe mara [indā suha]
22 [tca]rṣuve tcīru kari ne paphanīndi
tcei'māñi paphande vaysña kū suṭhṭhi thī[ye puṣṣo]

CHAPTER 21

Only two folios, containing 21. 11-34, are extant from this chapter, which began originally on fol. 312^v3. The large loss of folios at this point in the manuscript, from fol. 315 to fol. 333 inclusive, a total of 19 folios, may entail the loss of one or more entire chapters unless Chapter 21 itself extended to fol. 326^v1 and thus contained 173 verses. The large verse numbers in Chapter 22 enable us to deduce that that chapter began on fol. 326^v2, although the first folio extant is numbered 334.

The surviving portion of this chapter contains the description of a cemetery. Other such descriptions are found in 2. 43 ff. and especially in the preceding chapter, which has some closely similar verses (21. 31 cf. 20. 53 and 21. 33 cf. 20. 68). Here, however, a single person is addressed, whereas in Chapter 20 all the monks are addressed.

11 Their hair has been much besmeared, ordered, done up. Thereby Fol. 313
fools always skilfully . . . 12 Look at them now. How despicable they lie
destroyed, scattered about, shaking (as a dog shakes) its tail. 13 This is a
face. When one had washed it thoroughly, they adorned it greatly with
ointment, with lac. 14 When she glanced at or looked up at a fool, at
once the man's heart was consumed with passion. 15 Why indeed will
she not make her eyebrows beautiful now? Why will she not pierce a
man's heart with the arrows of sorrow? 16 She was insignificant at first,
just a deception in the beginning. Examine her. This is now the same
face. 17 This eye has seen many beautiful forms. On the other hand,
many others have seen this eye. 18 But now there is no one at all whom it
would please to see it, although it is this eye which seemed very good to
you. 19 It was this eye, which, while in an assembly, it would not please
you at all if another should have seen. 20 Why do you now leave it to the
raven to pull out completely? There is none beloved at all here in
saṃsāra. 21 See them now. Collect your wits. Fleeting, impermanent are
what here, however, (are pleasures). 22 Bright eyes do not gladden the
face at all. Has this one gladdened it now when the raven has pulled
it out (completely)?

- Fol. 314^r 23 nauni bajāṣṣā . karā ni paphanindi gguva'
 padamāna kṣyār[e] ttā ttīn[. . . .]
 24 haysge bihiyu buśāñi vāte baste kāde
 ysojse ysuyañā virā biśā bastā [. . .]
 25 khanaina dīru dandāka ttandu nitca .
 vaysñau biśā dyāre ne ne ju sai[t]t[ā] śś[ā]ru 5
 26 skomata nauna ttarandari kṣīma skute
 suṭṭhānu śvānānu varatā vaysña ratā 6
 27 hevira dasta kye ṣṣu humo ttone vāta
 bāysuve bulysa tcamna baña nāte brya 7
 28 śśando ggaḍāre diśe vīri vaysña hvatā
 biṣṣonda śśāre śvānānu khāysu samu .

- Fol. 314^v 29 daṣṭu baysīro haṃggargya nvāya kāḍā
 hāne nuvaṣṭu ttātā ttā pā śśāre hama 29
 30 biṣṣāte palṣṭi pharu pāta vāni kāde
 suṭṭhānu śvānānu rrāśa vaysña biśā 30
 31 ṣeiṣei yandri ku ṣṭa jsīḍa tsīndi jaḍa .
 ggūste jsa dārṣṭā tcā—rmanna bo'tā biśā 31
 32 chatc jsa nāmalstā prrahoṇāna pūlstā
 samu ttānai ne deindā klaiṣyau jsa māś[t]a jaḍa
 33 kho ju ṣā padānā kye nātcana piḍā śśārā
 ośāna handarna hambaḍā ā[ya karā]
 34 o natā ggatsā . ku ṣṭa ośā āya pharu
 spātyau pajustā tta—randarā ttrā[mā samu]

23 No soft sounds gladden the ears. They are tossed about by the wind . . . Fol. 314
 24 The nostrils are very greatly attached to smells. The tongue is attached
 to tasty tastes. 25 With a laugh, the teeth would to some extent be visible
 outside. Now they are all visible to you, but this does not seem good at
 all. 26 The gentle touching of her body used to please. Now the pleasure
 in it to touch belongs to the vultures, dogs. 27 Shrivelled are her hands,
 which have been moist and smooth. The long arms with which his
 beloved embraced him 28 lie on the ground now severally in all directions.
 They lie dispersed, food only for dogs. 29 They used to move skilfully,
 very restrainedly when at an assembly. Examine them. The same feet lie
 there. 30 There are broken backs, many bellies greatly sunken in. They
 are all now in the control of vultures, dogs. 31 This mechanism, whereby
 fools are deceived, made firm by flesh, all enveloped in skin, 32 groomed
 in complexion, is merely covered with a garment. Therefore, fools,
 intoxicated by *klesas*, do not see it, 33 just as that vessel which is painted
 beautiful on the outside may be filled with evil inside, 34 or a deep hole
 where there may be much evil, though covered with flowers. Such (only)
 is the body.

CHAPTER 22

Chapter 22 extended originally from fol. 326^v2 to fol. 354^v1, consisting of 336
 verses. The first eight folios, 326-33 containing 22. 1-89 and fol. 341 with 22.
 174-85 are missing.

This is the most famous chapter in the Book of Zambasta. The whole chapter
 was first published with Khotanese text and translation by E. Leumann,
Maitreya-samiti, das Zukunftsideal der Buddhisten,* Strassburg, 1919. Among
 the parallel texts included there are the Pāli *Anāgata-vamsa* and translations of
 four Chinese versions of a *Maitreya-vyākaraṇa* (T.I. 453-6).

Fragments of an Uigur and of a Tocharian version were translated by F. W. K.
 Müller and E. Sieg, 'Maitrisimit und "Tocharisch"', *SPAW*, 1916, 395-417.
 For the Tocharian text see E. Sieg and W. Siegling, *Tocharische Sprachreste*
 [A], Berlin and Leipzig, 1921, pp. 107, 119, 125 f., 155 f., 164 f., 254 f. For the
 Uigur text see A. von Gabain, *Maitrisimit*,† Wiesbaden, 1957.

The Buddhist Sanskrit *Maitreyavyākaraṇa* was edited and translated together
 with the beginning of the Tibetan version by S. Lévi, 'Maitreya le consolateur',
 in *Mélanges Linossier*, ii, Paris, 1932, pp. 355-402.

The Story. The Buddha Śākyamuni announces his intention to depart (22.
 90-112). He describes Jambudvīpa under Maitreya (22. 113-29), its capital

* Reviewed by P. Demiéville, *BEFEO*, xx. 4, 1919, 158-170; A. Meillet, *BSL*,
 xxiii, 1922, 63.

† Reviewed by P. Demiéville, *TP*, xlv, 1958, 433-40; J. Hamilton, *ibid.*, 440-5.

- Fol. 334^r 90 ttai ttā biśśi ggāṭhā ysini—ya kye mamā śśāsānu oṣku
 dvayau dharmyau jsa paderindā ku ne mā thatau niḥuśdā 90
 91 adāti pakṣu pathamjīndi dātu pakṣu hāmāre
 hātamkara śśāsiṇa uva—tārna ṣṣamanānu hāmāre 1
 92 ka biśśā parsindi dukhyau jsa nirvānā ttranda hāmānde
 tteru vāte harbiśśo patā—hvāno mahākāśavi nāte 2
 93 pātcu vā balysā sthaviru ggurṣṭe baradvāju ttu kālu
 bakulu iṅgaṇu vanavā—ysu aśśauku ggaupaku sthīru 4
 94 badru kāḍu kanaka-vatsu kanaka-bāradvāju
 pantho rāhulu nāgase—nu cūḍa-pantho sthīru 95
 95 abiju ggurṣṭe vajjiputtru haṁtsa biṣṭyau ttīyā .
 umā ttū śśāsānu ysīnyu dastu viri paśśimā 96

- Fol. 334^v 96 tto ttā biśśā ggāṭhā ysīnita kye mamā śśāsiṇa ṣṣadda .
 ka ni trāmu dakṣiṇo śśūhā—ta ku parsindi dukhyau jsa 6
 97 ci ṣṣandāṣṣajo yāniyā jāggarau khāysu bilsamgi
 o paṁjavassī māliḥāru nimamdrūṇo yāniyā 7
 98 samkhāramu yande cātā—śśālu amggāśālu bilsamgi
 haṁtsa ātamduvyau vara ā—ṇa varāśāre handāro 8
 99 varatā hīsāta ma ju śā iyā ka ju ye kṣāḍā hāmā—
 te nā vara dākṣiṇī ttu bye—hitā tcamāna ysānde bilsamggi
 100 cu mānau aysu tta hvataimā nārvānā kantha pṛhiya
 pande hā ttārburo byaude ku buro mara ttāte pata indā
 101 anice harbiśśā ṣkoṅgye anātme harbiśśā ṣkauṅgye .
 dukhiṅgye harbiśśā ṣkoṅgye tsāṣṭā nārvāni nāṣaundi 1

Ketumatī (22. 130-40) and King Śaṅkha and his pillar (22. 141-63). Then he describes the appearance of Maitreya (22. 164-9) and his renunciation of the world (22. 170-3). Brahma persuades him to turn the Wheel of the Law (22. 186-93). King Śaṅkha is converted on seeing his pillar destroyed (22. 197-203). Many others also renounce the world (22. 204-14). At a great assembly Maitreya preaches (22. 219-45) and then enters Ketumatī, praised by the gods (22. 246-79). Thence he goes to visit Mahākāśyapa on Mount Kukkuṭapāda (22. 280-2). Mahākāśyapa, still living since the time of Śākyamuni, gives him a message from Śākyamuni (22. 283-92). Many are then rescued under Maitreya (22. 293-311). In reply to Ānanda, the Buddha Śākyamuni finally describes the coming decay of the Order (22. 312-33).

90^r 'Thus there have been entrusted to him all these householders, who with the two Dharmas continually maintain my Śāsana so that it will not soon disappear for me. 91^r They restrain the unlawful party. They join the side of the Law. They become well-doers in the Śāsana through service of the monks. 92^r May they all escape from woes, be able to enter Nirvāṇa.' Fol. 334

On his forehead, Mahākāśyapa accepted the whole command.

93^r Afterwards, the Buddha addressed the Elder Bharadvāja at that time, *Bakula, Iṅgana, Vanavāsa, Aśoka, the Elder Gopaka, 94^r Bhadra, Kāḍa, Kanakavatsa, Kanakabhāradvāja, Panthaka, Rāhula, Nāgasena, the Elder Cūḍapanthaka. 95^r He addressed Abhijit, Vṛjiputra then with their pupils:

'I leave this Śāsana entrusted in your hand. 96^r Thus have all these householders who are faithful in my Śāsana been entrusted to you. May you provide for them such favour that they may escape from woes. 97^r Who would perform a *saṁniṣadyā*, a *jāgarikā*, would give food to the Bhikṣusaṅgha or would give an invitation at the *pañcavarṣika* to a *mālāvihāra*? 98^r (If) one makes a *saṅghārāma*, a *cātuṣśāla*, an *agniśāla* for the Bhikṣusaṅgha, sitting there with guests, they will feel the honour: 99^r "May you come there. Let it not be thus, if one should be ashamed, (if) one venerable should not receive there that by which the Bhikṣusaṅgha shines."

100^r 'As I have spoken thus to you, the city of Nirvāṇa has been opened, the path hence is found everywhere wherever these stanzas are here: 101^r "Impermanent are all the *saṁskāras*. Without self are all the *saṁskāras*. Woe-afflicted are all the *saṁskāras*. Calm, quiet is Nirvāṇa."

- Fol. 335^r 102 vyākṣīva hāḍe hāmāre ṣṣamanānu ustam kālū
 ne ne tta pani śśando ttīyā arahanda hamu vāte byaure
 103 umā sei parau muho jsa vaṃṇa ma varā vāro hāmā—
 te śśo tcaramu ustamu vī—rā varatā hīsiyi bālsaṃgya
 104 āstanna sthīri baradvāji panatā harbiśśā ttīyā .
 kāḍe nu amanāvu bihī—yu ku ttete pyūṣṭāndi salāva .
 105 balysā baña jsaunita vā—stāta gyasta balysa māḍāna
 crrāmu tte pīri pūra syūta ce pāte mīḍe u mātā . 5
 106 ttrāmu mahā haṃṣāta mara syūta gyasta balysa paśsete
 mulṣḍu yanu maha vei balysa paśśa ni ūvāṣu biśśānu 6
 107 tteri paranirvāmā ku ṣṣai thu marata tṛṣṭhandī balysa
 ka mara harsāmā māstu daṇḍu pachīśāmane balysa 7

- Fol. 335^v 108 tta ni hvāñāte balysā umyau jsa ttāte nā ysānāre salā—
 va biśśu yiḍāndi sta cū tce—ru kho rro muho jsa syūta hāmīru
 109 vāmu puṣṣo ttranda sta ysamthī—nau biśśā klaiśa jātānda
 trāmu haṃbaḍa sta ṣṣahānyo jsa kho purra myānau pakṣā 9
 110 cerā halcā mamā nācho vātā āta samu kho bārandi pa—
 dāni kvī ye haṃberāte ha—tārra ni ni ju hā biśṭā cu bendā
 111 pūryo mamā kṛtañi māsṭā cu aysu samtsera dātaimā
 dukha karye śśāsānā vaska ko dāra—vastī āya 1
 112 biśśā orātāndi hamna ho—na gyastā balysā hvatāndi
 kho ni parī hīvyē māḍāna biśśā padya tta muhu yanāmā
 113 pātṣā ānandi tta hvate ba—lysā ttu scātu mittrai vīrā
 ṣṭe jambutivā bihiysde drrai ysārā ggampḥa kho vaysña 3

102^rBut there will be disturbances among the monks at the last time. Fol. 335
 There will not always then be Arhats thus in every place. 103^rThis order
 is for you now from us: "At the last time, let there be not far away there
 even one. Let him come there to the Bhikṣusaṅgha."

104^rThen all beginning with the Elder Bharadvāja rose up. It was very,
 extremely distressing to them that they had heard these words. 105^rBowed
 down, they approached the Buddha:

'Gracious *deva* Buddha, as that father's sons are orphans whose father
 and mother die, 106^rdo you so intend to leave us as orphans here, *deva*
 Buddha? Have pity on us, Buddha. Give us all an opportunity. 107^rSo
 will we become *parinirvṛta* even while you are standing here, Buddha.
 If we are left here, we will consider it a great punishment, Buddha.'

108^rThe Buddha speaks thus to them: 'These words do not befit you.
 (If) you have performed everything that is to be done by you, how will
 you also become orphaned from me? 109^rYou have completely crossed
 over the ocean of birth. You have removed all *klesas*. You are as full of
 virtues as the full moon in the middle of the (white) fortnight. 110^rHow-
 ever many have come to me for refuge, it is just like an overflowing
 vessel: when one once fills it, one does not pour into it any more.
 111^rSons, I have great gratitude for the woes, toils I have seen in *samsāra*.
 For the sake of the Śāsana, may it be long-lasting.'

112^rAll agreed with one voice. They said to the *deva* Buddha: 'As you
 order us to undertake, gracious One, we will so do in every way.'

113^rAfterwards the Buddha spoke thus to Ānanda: 'At that time under
 Maitreya, this Jambudvīpa will increase three thousand *ggampḥas*
 compared with now.'

Facsimile in *Memoirs of the Asiatic Society of Bengal*, v, 1914, plate XXXIV, and
 in S. Konow, *Khotanskische Grammatik*, (Porta linguarum orientalium XXII),
 Leipzig 1941.

For variant to 22. 108-19 see Appendix 1, p. 433.

- Fol. 336^r 114 tti dasau ysäre hämate ggam—pha jambutivi hamaṅgä .
 kho ju hva'ndi rraštā nānārri hārūškā āho jiye 4
 115 baysgu bise āvute śśūji—ye naysdā naysdā hämāre
 samu hatārra brāhā krṅgi ka śātāña āvuto' hištā 5
 116 dara škala hvetā alava ggam—pha sāyate brimje jiyāke
 nā nā katsirā samgga ggūla byori ni ttāte hāro ysira . 6
 117 buśśānei hvāṣṣakā rrvittā kho ju ggaḍāya pādā murāsā
 tteri rrusani nātā pharāka khāhi āṣṣimgye väysāmgye 7
 118 mura date nona bajāṣṣa biśśūnya gāmu yanāre
 avuva'sta tsindi nā nājsindā ne śśūjātāye puvai'ndā 8
 119 bamhya pharu kiśśāna ṣṣimgya drrai krauśśa śśośśau mästā ham väte
 ni bäggare hiyāra spēte śśārku buśśāre . 9

- Fol. 336^v 120 uryāna paljsāte paste viysa upala kumuda pharā—
 ka sumana cambā adhimu—kta aśśauka vārṣika baysgu 1
 121 panā ṣṣive ttāndiku beḍā karavātā vātco vasuṣṭi
 virāva patāvani nāštā snāda kāḍe śśandā nauna . 2
 122 ysamaśśandai harbiśśā hvam'dyau jsa śśāryau hambaḍi ttiyā
 puṇaudyau ṣṣadyau hva'ndyau jsa ci baśdye jsa pathiye . 3
 123 haštātā ysäre salī jsina uysnorāṇu ttu kālu
 pamjsa-satā-saluvo anū—ḍo māta pāte kṣundai heḍā 4
 124 dātāna kāḍe tcarṣuva hvā'—ndā daśyo baśdyau jsa pathiya
 vaysña mājō puku viri . tcaholsā puke māsta hämāre
 125 hatārra kerindi salye ttima daso-gyūnau rrvittā .
 naṣdraunjsa-jsera ni rrvittā . hāri kāḍe bādāna heḍā 5

125 so in daso- added small below line.

For variant to 22. 108-19 see Appendix 1, p. 433.

114 Then Jambudvīpa will be ten thousand *ggamphas*, as level as a man's straight palm. Elevation, depression will disappear. 115 There will be many houses, villages very close to one another. Only once would the cock rise up if it would come to a second village. 116 Ravines, deserts, clefts, forests, *ggamphas* of sand, oases will disappear. There will be no mud, stones, round lumps. The plants will not be coarse. 117 The scented vegetation will grow as bright as the colour on the neck of a peacock. There will be many rivers, springs, ponds, lotus-pools. 118 Birds, animals will make all kinds of soft sounds. They will go about unafraid. They will not fight. They will not fear one another. 119 There will be many trees, their branches laden. Each will be three *krośas* tall. Their leaves, fruits, flowers will always smell sweetly. 120 There will be gardens, enclosed pools. There will be many lotuses, blue, white. There will be *sumanases*, *campakas*, *atimuktas*, *aśokas*, *vārṣikas* abundantly. 121 Every night it will rain a little. In the morning it will be fine again. The surface will not be rough. The earth will be very smooth, soft. 122 The whole world will then be full of good men, meritorious, faithful men, who have refrained from evil. 123 The life of beings at that time will be eighty thousand years. A mother, father will give to a husband their five-hundred-year-old daughter as yet unmatured. 124 Very brilliant in appearance will men be, having refrained from the ten evils. With respect to our *puka* today, they will be forty *pukas* tall. 125 They will sow seed once a year; it will grow tenfold. Nothing needing to be pulled out will grow. The rain will rain just at the right time.

- Fol. 337^r 126 ysojsi kade khāysā surai sniddhā pāta'jsu hvaṃdu hamāndā
 buśśānai rriysū rrvittā . ttrāmu samu kho śśuha gyastūña
 127 nauni samu āchā hūnā ttaudi kṣū ttarrā ysare icche .
 cu ye ūtco paśśāte hīvi kīri u cu rro ūrañi stāma 7
 128 cī hīvi kīri hāmāte . hvaṃ'du śśāndā binamāte ttīā
 ku hā tsute hāmāte pātco vā—tco hamatā śśārku hambruittā 8
 129 ku ni maraṇā hīstā paḍā ṣṭānye hve' harbiśśu butte
 ulatāñe jsāte varata nūtte varatā śśānye mīde 9
 130 kettumatā nāma hāmāte kantha cu bārāṇaysā vaysā
 puñauduvo' ṣṭāna puñaudita—ra ce ttiā kintha ysāyāri 30
 131 vaiśśālā ttrāmī vaiśśālā caṃba utpala nāma .
 rājagrāhā trāmī śrāva—stā nai ju vā nāma hamāttā 1

- Fol. 337^v 132 kuśnaggari kantha ṣa ttīyā kṣemāvata nāma ttu kālū
 kṣei' ggaṃpha māsta hoda caṃba hoda ggaṃpha vaiśśālā 32
 133 śrāvastā kaṃtha haṣṭa ggaṃpha u no ggaṃpha ttu kālū
 rājagrāhā uspurru ka—nthe haṣṭatā ysāre hāmāre
 134 kettumata hvāṣṭa biśśānu bulysīñi ggaṃpha duvāsu
 haṣṭa hvāhīñi dahyo strī—tyau bise hambaḍe kintha 4
 135 haudyau yā ratanyau ttaura pārgyiñuvo spāte vicitra
 sye varata tcīrau āce kinthe vara ysarrnā vūḍa 5
 136 bahoysani hvāhā u mā—stā syata baṣṭarda ysarrimgya
 ne vara kāṭhamjsuva ttā'te muśśa jsīrāka bahoysā 6
 137 ggamuna hārṣṭāyā ni indā ni vara durbhikṣā ni hīna
 ne vara āchaina mārāre ni bise sūjsīndi ttu kālū 7

126 Very delicious food, pure, smooth will make a man powerful. Fragrant rice will grow just like divine *śśuhas*. 127 There will be only slight illnesses: sleep, heat, hunger, thirst, old age, motions, which is when one releases water, one's business, and when there is also the strain in the stomach. 128 When one's business occurs, the earth will then split apart for a man. When he has gone away, afterwards it will grow together again perfectly of itself. 129 When death comes to them, a man will know all beforehand. He will go to a cemetery, lie down there, will die as he lies there.

*130 'Ketumati by name will be the city which is now Vārāṇasī. More meritorious among the meritorious will be those who will be born in this city. 131 Vaiśālī will be such: "Vaiśālī". Campā will be "Utpalā" by name. Rājagrāha, Śrāvastī will be so called. Its name will not change. 132 This city of Kuśinagara will then at that time be "Kṣemāvati" by name. It will be six *ggaṃphas* wide, Campā will be seven, Vaiśālī seven *ggaṃphas*. 133 The city of Śrāvastī will be eight *ggaṃphas*, and nine *ggaṃphas* at that time will be Rājagrāha. In all, there will be eighty thousand cities.

134 'Ketumati will be chief of all. It will be twelve *ggaṃphas* in length, eight in width. The houses in the city will be full of men, women. 135 Its walls will be made of the seven jewels. In the gardens will be variegated flowers. There will be *hamṣas* there, ruddy-geese, water-birds. The courts of the city will be golden, covered. 136 The market will be broad and large. Golden sand will be spread about. There will be no goods-stealing thieves there, cheating pilferers in the market. 137 There will be no robbers at all. There will be no famine there, no hostile army. There they will not die because of illness. Houses will not burn at that time.

- Fol. 338^r 138 jalaprabhi nāma hāmāte nāgā myāñō kinthai khāha
 banhya karā virā ggātā'kinai vara jālā pagyūni 8
 139 mūrimgye vari stune štāre šso krrauśu šso šsau mästā .ham
 bīsa ysarrnā kase virā āljseinā māsta 39 .
 140 pattraupaśśaudhanā nāma yakṣi kāḍe pāta'jsi karī—
 hā kettumatā kantho haḍā—yā hārū vātā ūtco vatciṣḍe .
 141 rre hāmāte ttiyā śśamkhi nā—ma cakravartti balondi
 lakṣanyau uspurru śśūri gyastānu māñāte ditāna 1
 142 tcūrysanyai hina ysāruī pūra śśūra dātāna aggamjsa .
 handarye hiñe nihālajāka hodai ratāna hāmāre 2
 143 cakṛ gyastūñi ysāra-vā—lsū biśśā ysarrnai vūḍā hau—
 da chā mästā briyūnā vinau pisaundā padāndi 43

- Fol. 338^v 144 hu-śśiyyi hastā hāmāte . haudyau ulā štāniye skaute .
 amgyau jsa śśando kṣitai' haska śśiya hātānai ūri 44
 145 aśśi kiḍe tcarṣū mästā . uskyālsto kamali vāndi
 bṛhañña kāḍe hvāhā pātauñña phajsai kāḍe uysnāta balyga 1
 146 vanda gguva' pārrai vande . strāhā dumei bilsahai mulyga
 tcamjsi kāḍā mulygā brīra bulysa sahai tcarṣuva styūda 2
 147 kāhyānai ggūnina rruštā kho ye tcārbina hārna nima—
 lsdā hamatā kāḍā tsāštā hu—ḍāndi jsei'ñu āspidā brāyūnu
 148 ttamdvī yi butte se ma ju śśando skaulyāte pāyau jsa
 cvī śśando śśānye puve byaure rraysgu parštā kho bātā 8
 149 bajsu vitī isā ništā buñū vātā ysānū viri
 śśājsano vātā huto viri ggālserai śśūjāte vaṣṭa . 9

138^r There will be a Nāga called Jalaprabha. In the middle of the city he will have a spring. There will be trees around it. The covering there will be a network of bells. 139^r There will stand there pillars of jewels, each one a *krośa* tall. There will be heaps of gold in the inner chambers, great ones of silver.
 140^r There will be a very strong, energetic Yakṣa, Pattropaśodhana by name. In the city of Ketumatī, he will sprinkle water upon the town by day.

141^r Then a powerful *cakravartin*, Śaṅkha by name, will be king. A hero, complete with *lakṣaṇas*, he will resemble the gods in appearance. 142^r He will have a fourfold army. He will have a thousand sons, heroes, blameless in appearance, suppressors of the foreign army. He will have the seven jewels.

143^r He will have a divine, thousand-spoked wheel, all golden, bejewelled, seven *tālas* high, lovely, made without a craftsman.

144^r He will have a pure-white elephant. When it is standing upright it will touch the ground with seven members. It will have six white tusks, a red belly.

145^r He will have a very brilliant, tall horse. Its head will be erect, small. It will be very broad, powerful in croup. Its rump will be very high, thick. 146^r It will have small ears, small fetlocks. It will have a stiff tail, short feathers, very short hair, a long mane. Its hoofs will be bright, firm. 147^r It will gleam with a light-brown colour when one rubs it down with a fatty substance. It will itself be very calm, well-tamed. It will step lightly, charmingly. 148^r So little will one perceive it: "It should not touch the ground at all with its hoofs." When its hoofs appear on the ground, it will be gone quickly like the wind. 149^r It will have no curl on its groin, on its members, on its knee, on its hock, on its thigh. They will be continuous with one another on its neck.

- Fol. 339^r 150 tcei'mañi harśāñi dātāna uspurrai dandā eha .
 hamye bruī kvī rre bvaittā . kari jambutivī baḍe .
 151 mūra candāvanā śśau ggāmphu hāysa brūñite śśive .
 daśu vīri āñiye berā—ñite pharu ratana vicitra 1
 152 ttāñe rrūndete jsa śśive uysnora kīri yanīndi
 āṣṣeiñi vrūlye māsā . aṣṭaśśā tcarṣuva dātāna 2
 153 cvī strī-ratanā biśyau stārñyau ggajsyau jsa aggamjsa .
 vina rrundā nāsī hayā—rūṇa handara aysmya kāṣṭa .
 154 ne atā haryāsa ne atā śśāttana ni atā stauru kavūta
 ni vā atā bulysa ni atā mulysga ni jseṇa ni stura bihiyu
 155 ysāmānu sparsāna grāma hamānu skutāna puvāta
 sūmāra tcarṣuva dātāna biśśā padya daṣṭa aggamjsa 55

- [Fol. 339^v 156 malysakī hāmāte ce dī śśando biśśā nyanā daiyi
 cā nā ni hīvyākā ttā nā—ste rrundā pājiñuvo' ttuviḍā
 157 paḍauysi hīñe ratani haudamā kāḍe śśūri balondi
 paḍā hamdrauysi cakrā nvai rre hīñe jsa hamtsa 7
 158 ysamaśśandā nāste tcaho—ra dātāna nā harbiśśā dirysde
 ahvasta ṣṭāna abasta . uysnora dātu yanīndi 8
 159 stunai sāñīndi nāga-rāja māṣtu kāmjani ysirri .
 kṣasu puke hvāha ysāru bulysa harbiśśā ratanyau vūḍa .
 160 tcahorai nyanā sarbīndi tcahori hālā māsta .
 panye tṭye nyanai parvāri handara nyanā kūlu 60
 161 ggandhārā kṣira elapatṛ māysilā cambakā nāma
 surāṣṭrā pāṅgalā nāma bārāṇaysā nyanai śśamkhi 1

150 Its eyes will be brilliant in appearance. Its teeth will be complete in its mouth. On the same morning as the king mounts it, he will ride right around Jambudvīpa. Fol. 339

151 'The Cintāmaṇi jewel will shine afar one *ggāmphā* at night. While on a banner, it will rain down many variegated jewels. 152 Because of this brightness, beings will do their work at night. (It will be) of blue beryl, tall, octagonal, brilliant in appearance.

153 'His woman-jewel will be faultless in respect of all womanly faults. Apart from the king, no other pleasure will be contemplated in her mind. 154 She will not be too dark, not too fair, not excessively grey, not too tall, not too short, not light, not very heavy, 155 warm to the touch in winter, cool to the feel in summer, tender, bright in appearance, in every way skilful, flawless.

156 'He will have a treasurer, who will see all the treasures under the earth. He will take those of them that have no owner. He will bring them to the king's treasures.

157 'The jewel of the army, the seventh, will be his chief one, very brave, powerful. The wheel will pass through the sky in front. Behind it will be the king with his army.

158 'He will take over the four continents. He will keep them all according to the Law. Unharmed, unbound, beings will follow the Law.

159 'The Nāga-kings will raise up a tall pillar of *kāñcana*-gold to him. It will be sixteen *pukas* broad, a thousand tall, all covered with jewels.

160 'Four great treasures will rise up for him in the four directions. As a supplement to each such treasure, he will have a myriad-thousand other treasures. 161 In the land of Gandhāra, there will be Elapatra, in that of Mithilā, Campaka by name, in Surāṣṭra, Piṅgala by name, in Vārāṇasī the treasure Śaṅkha.

- Fol. 340^r 162 ttäte tcahauri nyanā hvāṣṭa panā dasau nyanei ggaṃpha
biśśā haṃbaḍa ratanyau haudyau jsa puñaundānu hāt[āyā]
163 dirsūjsi nā tsidā uysnaura pātave nā brum̃bāte nāstā
ne ne ju hā orsi nā rrauta hivyākā nā hārṣṭei nāstā 3
164 subrahmā nāma hāmāte brraṃmani pāte māttraṭ balysā
brahmānā māñāte dātena brrahmāvata nāmai māta 4
165 ciyi satvānu kādāna dyā—ñite mara mitrai ysamthu
brrahmānu rrijite dātena lakṣaṇai dvāvaredirsā .
166 na-ru ye vara daiyā pa—dā satvā dātena ttrāmu ttu kā—
lu kāḍe vasutu brūñite rru—ṣti samu kho sarbaṇḍā urmaysde
167 haṣṭāte mājē puke vīri ttarandarna uskyālstu dvā—
su puke śśāmāña hvāhā pārja kiḍe hvāha briyūna .

- Fol. 340^v 168 hurā stura pūhei'tā myāni samu kho ysarnai nikā vūḍā
ggaṃpha-masc bā'yi vicitri biśśā handare bā'yā pātaundā
169 tcei'mañi vasute nuhiye samu kho nilūtpalā pārrā .
kūlu sate-ysāre buddha-kṣe—ttra harbiśśā jsei'ṇu vāte daiyā .
170 samtsāri ggaṃjso vajsīṣḍā hūni māñāndi maricā
ttrāmu pharu padya vicātrā kho ye cā'ya-nārmātu daiyi
171 hārju mara ttatvatu niśtā aysmūna harbiśśi saittā
kāḍe mulysda-jsera ci orsā samtsara briyo vīri 71
172 ttū nijaḍu jseiṇu vātā āysda samtsāru harbiśśu
yande pravajo vīri orsi nai ne mara ramāte satsera 1
173 tcohore-haṣṭātā ysāre brraṃmana ce ro kṣamāte prava—
ja tteye ṣṣīve haṃtsa narāmī—ndi nātapuṣpī nāma 3

162 These four will be the chief treasures. Each treasure will extend ten *ggaṃphas*. They will all be full of the seven jewels for the welfare of the meritorious. 163 Beings will become eager to gaze at them. There will be no protection in front of them. They will have no desire, no longing; there will be no appropriator at all.

164 Subrahma by name, a brahmin, will be father of the Buddha Maitreya. He will resemble Brahma in appearance. Brahmāvati by name will be his mother. 165 When for the sake of beings Maitreya reveals his birth here, he will surpass Brahma in appearance. He will have the thirty-two *lakṣaṇas*. 166 Never before has one seen there a being such in appearance. At that time, he will shine, gleam very pure just like the rising sun. 167 He will be according to our *pukas* eighty *pukas* tall in body, twelve *pukas* broad in face. He will be very broad in chest, lovely. 168 He will bind a thick scarf at his waist, bejewelled like a golden ornament. His variegated rays will be a *ggaṃpha* in size. All other rays will be eclipsed. 169 His eyes will be pure, wide-open like the petals of a blue lotus: he will quickly see all the myriad-thousand hundred-thousands of Buddha-fields. 170 He will perceive the fault of *saṃsāra*: "It resembles a dream, a mirage. It is as various in many ways as when one sees what has been created by magic. 171 Nothing really exists here. It all appears due to the mind. Greatly to be pitied are those who have desire for love in *saṃsāra*." 172 In this way, he will quickly observe the whole of *saṃsāra*. He will have a desire for *pravrajyā*. It will not please him here in *saṃsāra*. 173 Eighty-four thousand brahmins whom also *pravrajyā* pleases will go out with him during that night to his (tree) called Nāgapuṣpa.'

- Fol. 342^v 186 tcamāna berāñite dātu amṛtu māñamdu utāru
 ggambhīru hastamu rraṣṭo . ci biśśa uysdemāte [k]l[ai]śa 6
 187 ttrāmu vū ṣṣotte haṁtsa gya—styau vara gyastuvo' ṣṭānā .
 samu kho purra haṁbaḍa ṣṣi—ve astā ggarā vīri nāhuśdā 7
 188 balysā po' ttiyā namaṣṭā haṁju hā dastaka yande .
 mulśdu yānu sarvaña balysa ysamaśśandei harbiśśā yserā 8
 189 biśśā kūre tsūmate tsīndā nirvānā paṇdo nā bvāre .
 ayso ājiśāmā balysa thu nā hvāña hastamu dātu .
 190 krrauysānnā mara vāte balysā mamā hona ggeiśśāte cakru
 kanakamuni kālāvi balysā śśākyamunā uhu vā perrā
 191 satī balysūñi urmaysde haṣpalgya māstā viysāmja
 tcamāña hva'ndīnā māsta vāysa ahaṣpriya jaḍina

- Fol. 342^v 192 parrija ni biśyo dukhyau jsa jina ni ttādetu gyadimgyo
 pravartta ni dātī cakru nirvānā kantho prahālja 92
 193 kāde māstā mulśde jsa balysā brahmāni hvāñāte ttiyā .
 hvāñimā hastamu dātu pravarttāmā dātī cakru 3
 194 biśśā gyasta sīra hāmāre brahmāni vā po' balysā
 pātco haṁbuśdā śśando sīrā thato gyastuvo' iste . 4
 195 ṣa ṣṣuva biśśu vīri bira—ysde panatā ysamaśśandāya
 balysi haṁtsa-āspāta hā—māre vara ṣṭāna harbiśśā satva
 196 tteye ṣṣive divata rrundā . śśāra-ṣṣūko hvāñāte māstu
 panatā ysamaśśamdyā ba—lysā ce biśśā dukha jāndā satsera .
 197 cīyā ṣṣava byūstā ṣa rre śśamkhā tto stuno ttatatu pharāku
 biśśūniya ratana braṁma—nānu hauru heḍā ttu kālū 7

... 186 whereby he will rain down the Law, resembling nectar, noble, Fol. 342
 profound, excellent, true, which extinguishes all *klesas*. 187 So will he
 descend hither with the gods from there among the gods as the full
 moon at night sinks down upon the western mountain. 188 Then he will
 worship at the Buddha's feet. He will place his hands in the *añjali*-
 position:

"Have compassion, all-knowing Buddha. The whole world is pitiable.
 189 They all go on false courses. They do not perceive the path to Nirvāṇa.
 I beseech you, Buddha, proclaim to us the best Law. 190 Krakucchanda
 was here as Buddha. At my word, he turned the Wheel. (So) did Kana-
 kamuni, the Buddha Kāśyapa, Śākyamuni. You too are to be induced to.
 191 You have arisen as Buddha-sun. Make the great lotus-beds bloom,
 in which the great human lotuses through ignorance have not bloomed.
 192 Rescue them from all woes. Remove for them the darkness of ignor-
 ance. Turn for them the Wheel of the Law. Open the city of Nirvāṇa."

193 Out of very great compassion will the Buddha speak to Brahma
 then: "I will preach the best Law. I will turn the Wheel of the Law."

194 All the gods will be contented. Brahma will then bow down to the
 ground at the Buddha's feet, contented. He will quickly return among
 the gods.

195 This news will spread everywhere: "A Buddha has arisen on
 earth. All beings there will have a refuge."

196 That night, a deity will proclaim the great good news to the king:
 "A Buddha has arisen on earth who will destroy all the woes in *samsāra*."

197 When night becomes dawn, the king, Śaṅkha, will at that time
 give as a present to the brahmins that pillar, much wealth, every kind
 of jewel.

Fol. 343^r 198 stuno harbiśśu braṃmana ha—tcañīndi ku ttū daiyā aniccu
 pharu ysāre ttīyā uysnora māstu udviyu ya[nāre] 8
 199 rrundā puña harbiśśā māsta paḍāṃjsya hālyśda hāmāre
 pravajo vīri orsi . nai ne mara ramātā saṃtsera 9
 200 saṃtsāri ggaṃjsso vajsīśde . isvārī brītāye rrāśi
 ku ye naryo pītā avīśā nai ju suha trāstu yanīndā .
 201 ttāna hvandā ttāmai ṣṭāni puṣṣo brīye kṣīna paśśāṇa
 tterā haspāsāṇu ku parstā hiśyo saṃtsera dukhyau jsa 201
 202 rre hamatā rruṃdyau haṃtsa thatau naltseye pravajo
 tcahorā-haṣṭātā ysāre rrunde cai nāmāśa barāre 2
 203 tcahori ysamaśśandā hoda ratana u pharu ttatatu u
 rruśtu puṣṣo paśśātā nāste pravajjo biśyau ttyau rruṃdyau haṃtsa 3

Fol. 343^v 204 tcohore-haṣṭātā ysāre braṃ—mana ttyau haṃtsa subrahmā .
 narāmātā mātrai vīri . haṃtsa nāsāre pravajjo 4
 205 tterī rro braṃmana pātco ce vetānu pāri tsutāndā
 biśśā narāmīndi pravajjo haṃtsa mānavyau prravaindi 5
 206 tcohore-haṣṭātā ysāre jaṭila-braṃmana nāsāre prava—
 jo sumandri braṃmanā nāma balysā pāte vara śā pravaiyā
 207 riśādattā vaysña purāṇā ku mātrai panamāte balysā
 sumanā vā nāma hāmātā candani varā ttīyā pravaindā 7
 208 tcohaure-haṣṭātā ysāre uspurru āmāca pravaindā
 tterī pharu hāruva māsta haṃtsa nāsāre pravajjo 8
 209 anāhapiṇḍī vaysña sudhani vā nāma śā ttāma
 thaunyu jsa mātrai vaska uryānu ggāndā tt[u kālū] 9

198^r The brahmins will break up the whole pillar. When he sees this impermanency, then many thousands of beings will experience great disgust. 199^r All the king's great merits, past, present, will arise. (He will have) a desire for *pravrajyā*. It will not please him here in *samsāra*. 200^r He will perceive the fault of *samsāra*, of sovereignty, of passion, of dominion. When one falls into hell, into Avīci, pleasures cannot rescue one. 201^r Therefore a man must then give up passion completely. He must strive so greatly that he escapes from all woes in *samsāra*.

202^r The king himself will quickly go out with kings to *pravrajyā*. There will be eighty-four thousand kings who will ride behind him. 203^r The four continents, the seven jewels and much wealth and dominion he will give up completely. He will undertake *pravrajyā* with all the kings. 204^r (There will be) eighty-four thousand brahmins. With these, Subrahma will go out under Maitreya. They will undertake *pravrajyā* together. 205^r Then there will also be as many brahmins who have gone to the further shore of the Vedas. They will all go out to *pravrajyā*. They will undertake *pravrajyā* together with their pupils. 206^r Eighty-four thousand brahmins with twisted hair will undertake *pravrajyā*. A brahmin, Sumantra by name, (and) the Buddha's father there will undertake *pravrajyā*. 207^r The present Ṛṣidatta will be Purāṇa when the Buddha Maitreya arises. Sumanas by name will be Candana there. Then they will undertake *pravrajyā*. 208^r Eighty-four thousand ministers in all will undertake *pravrajyā*. As many great merchants will undertake *pravrajyā* together. 209^r The present Anāthapiṇḍika—he will then be Sudhana by name—will at that time buy a garden with clothing for Maitreya.

- Fol. 344* 210 yaśavata nāma viśśākha strīye kāḍe buljsā-jserā
dātāna kāḍe tcarṣṣuve tsāti daštā lāysgūry[*a-vīye*]
211 ne-n-ne ma(ra) ramāte samtsera samtsārā ggamjso dātāndā
tcohore-haštātā ysāre ha—ndari-m jsa hamtsa pravaind[ā] 11
212 tterī ro handare strīye alysāgye tterī hamtsa
biśśā narāmīndi pravaju ko va parsāma dukhyo jsa 12
213 śsamkhi rrundā hvāštā pūrā devavarṇā puṇaundā
paḍāmjsī prakai īñi narāmātā nāste pravajo 3
214 tcohore-haštātā ysārā hamdara rrāspūra pravaindā
kūlu avasśārštā satva ci puṣṣo nāsāre pravajo 4
215 sampuṣpāte nāma uryā—ni ku ṣṭa sei hāmāte hamggarggā
satā ggampha vaṣṭa parṣa nāttā patāna māttrau balysu 15

- Fol. 344* 216 prravarttāte māttrai balysā dātīnau hastamu cakkru
mulśa buro hāḍe brahma-lo—vā ṣa ṣṣuva hīštā ttu kālu 6
217 kṣei'varānotā kūla hāmā—re ci arahandoñu buvā—
re sātāye samdāvātā tco—horā—notā kūla ce parsāndā dukhyau jsa
218 dādye dvāvarānautā kūla ce arahanda hāmāre
cā biśśā jita puva'ṇa sam—tsera trānda ysamthīnau vāmu .
219 ttiyā biśśu parṣo nijsaṣḍe tta nā hvāñāte māttrai balysā
śśākyamunā śśāśiṇa balysā ttāte kuśśala-mūla yādānda .
220 haura hūḍānda vicittra balysā vāte dātā bilsamggā
ttānau jāta harbiśśā ysamtha hamtsa klaiṣyau biśśā karma 20
221 ce ttā ce pratābimbā hatā—ro śśākyamuni balysā yādānda
lakṣaṇyau āysāta vaysṇa . mamā vīrā harbāśśā [āta] 21

221 ne-n-ne ma ramāte MS.; mara Leumann. Cf. 22. 172 nai ne mara ramāte satsera;
22. 199 nai ne mara ramātā samtsera.

220 ysamtha altered in MS. to karma at end of line.

210 Yaśovati by name, Viśākhā, very praiseworthy women, very brilliant in appearance, wealthy, skilful, adorned—²¹¹it will not please them here in *samsāra*. They have seen the fault of *samsāra*. Eighty-four thousand others will undertake *pravrajyā* with them. ²¹²As many other women also, as many princesses will all go out together to *pravrajyā*: "Would that we may escape from woes!" ²¹³King Śaṅkha's chief son, the meritorious Devavarṇa, because of a previous cause, will go out, will undertake *pravrajyā*. ²¹⁴Eighty-four thousand other princes will undertake *pravrajyā*. There will be a myriad-thousand other beings who will completely undertake *pravrajyā*.

²¹⁵There will be a garden, Sampuṣpita by name, where this gathering will take place. Over a hundred *ggamphas* the assembly will sit down before the Buddha Maitreya. ²¹⁶The Buddha Maitreya will turn the excellent Wheel of the Law. But at that time this news will very shortly come to the world of Brahma. ²¹⁷There will be ninety-six myriad-thousands who will realize Arhatship. At a second gathering there will be ninety-four myriad-thousands who will escape from woes. ²¹⁸At a third there will be ninety-two myriad-thousands who will become Arhats, for whom all fears in *samsāra* have been removed, (who) have crossed the ocean of birth.

²¹⁹Then he will explain in the whole assembly. Thus will the Buddha Maitreya preach to them: "In the Śāsana of the Buddha Śākyamuni you performed these merit-roots. ²²⁰You gave various gifts to the Buddha, the Law, the Bhikṣusaṅgha. Therefore have all births been removed for you, all *karmas* with *klesas*. ²²¹Whoever once made images of the Buddha Śākyamuni equipped with the *lakṣaṇas* have now all come to me."

Fol. 345^r 222 vasutu brūñāre puñyau jsa sam kho sarbaṇḍi urmaysde .
 vaśārāmo ttarandaru byodā—ndi parrāta biśyau du[khyau j]s[a] 2
 223 ce tcohorā ātama siyā—ndi ttā dyānyau jsa ramindā .
 biśśūnya bvāre samāhāna biśśā nā klaiśa nāsaunda . 3
 224 vinau siyāndā hvatāndā pūṣtāndā harbiśśā vaysña .
 vyāma-prabha maṃ vāte āta klaiśānu jiṅgo yāḍāndi .
 225 kye vā avidharmu vibhāṣo siyāndi parrita dukhyau jsa
 abhiñuvo' daṣṭa kariha pratāsaṃbate bvāre tcahora
 226 ce mahāyāna-sūtra sī—ye kye vā pūṣṭāya piḍe
 biśśu rraṣṭo dātu paysāndā—ndi kho balysūste padamgya .
 227 balysūstu bvāre ne dāru ggei'śśindi dāti cakru
 ttrāmu pharu satva parriji—ndi kho aysu parretemā vaysña

Fol. 345^v 228 kye bhikṣu-saṃgya yāḍāndā puñia kuśala-mūla vicitra
 māstā bise tsāte paśśāndi mamā virā nāndā pravajo 8
 229 vicitryau dharma-mukhyau jsa . klaiśīnau ttranda samudru
 ci hamata vasutu parāhu drreitāndā ṣṣīve haḍāya 9
 230 daśyau baśdyau jsa pathiya vūsātā viri hamraṣṭo
 haṣṭa śśikṣāvatā nāndā biśśā ttā mara maṃ vāte āta .
 231 ci ṣṣandāṣṣajo yiḍāndā jāggaro bū'na spātyau jsa
 stavyau bināñina drainu ratanānu pajsamu hamraṣṭu
 232 biśśā ttā mara maṃ vāte āta parrāta puṣṣo biśyo dukhyau jsa .
 ṣṣei rro parsindi pharāka ku buro mamā śśāsaṇi itā 2
 233 kādau jsa duṣkaru kā'ñu kye uhu ttandrāmye kāli
 hanamandai harbiśśā dātā dātu vātā nyūtu yā[dā]nda 3

222 "Because of their merits, they shine purely like the rising sun. Fol. 345
 They have obtained a body made of *vajra*. They have escaped from all
 woes. 223 Those who have studied the four *Āgamas* find pleasure in medita-
 tions. They understand all kinds of *samādhis*. All their *kleśas* have been
 extinguished. 224 (If) they have studied, have preached, have read the
Vinaya, they have all now come to me with a fathom-high halo. They
 have caused the removal of *kleśas*. 225 Those who have studied the *Abhi-*
dharma, the *Vibhāṣā*, have escaped from woes. The skilful in *abhijñā*s,
 the energetic will realize the four *pratisamvidās*. 226 One who has studied
 the *Mahāyānasūtras*, who has written them in a book, (those who) have
 rightly recognized the whole Law as the description of *bodhi* 227 will
 realize *bodhi* before long. They will turn the Wheel of the Law. They
 will rescue as many beings as I have rescued now. 228 Those who have
 performed various merits, *kuśalamūlas*, in the Bhikṣusaṅgha, have left
 great, wealthy houses, have undertaken *pravrajyā* under me. 229 Through
 various *Dharmamukhas*, they have crossed the ocean of *kleśa*. Those who
 of themselves by night, by day have maintained pure moral restraint,
 230 have always refrained from the ten evils at *upośadhas*, have undertaken
 the eight *śikṣāpadas* have all come to me here. 231 Those who have per-
 formed a *samniṣadyā*, a *jāgarikā*, have always done honour to the Three
 Jewels with incense, with flowers, eulogies, with music 232 have all come
 to me here. They have completely escaped from all woes. Even many
 others will escape wherever my Śāsana may be. 233 It must be considered
 a very difficult feat by you that, at such a time when the whole Law was
 declining, you should have been able to instruct in the Law."

- Fol. 346^r 234 ne merä piri ttu kälü . uysnora pajsamu yādāndi
 ne sṣamana braṃmana kāṣṭā—ndā ni paralovi pu[va']sta 4
 235 jsatāndi śśūjātu satva śśūjiye ggūsto hvaḍāndā ttu—
 ndāndā drūjo hvatāndā kūre dṣṣiyate nāndā 5
 236 paṃjyau jsa ysā'yyo ttāma ysamaśśandai āphāḍā ṣṭātā
 uhu hisu purdu yādānda puña kuśśala-mūla yādānda
 237 kye uhu ttandrāmye kāli dātā vāte ṣṭuta sta hamraṣṭo
 parāhu śśārku parostānda hīvi aysmū pānda 37
 238 balysā vātā anājsaḍa dāsta dātā vāte bilsamggā vī—
 ri drainu ratanānu hīvi nāndā purauḍāndā uysnora .
 239 uhu draya ratana padā—ḍānda dasau śśāḍe yādānda
 ttāna vaysña harbiśśā vūlstā—ndi sta ysamṭhinau pāsu 39

- Fol. 346^v 240 yaśśavatā grūstā vāśśākho cu rro varata handare strīye
 umyau jsa mā duṣkari seittā ttāna strīye rraysge aysmūna
 241 kye uhu ttandrāmye kāli haṭṭho vite ṣṭute sta u dātu
 samu hīvi kṣundeī virā . aysmūna vāte sta bitandā 1
 242 strīye kāḍe atāraṇe o—śe uhu kṛtañā vāte sta ttu kā—
 lu puṣṣo škālśatetu paśśā—nda tharggu ysurre hisu aretu .
 243 śśārna aysmūna vasutā—na kalyāṇa-mātryau auṣku
 dātu pyūṣṭāndi sta rraṣṭo . śśākyamuni śśāsiña balysā 3
 244 kye ttu scātu dhātu hvatāndi sarva-satvānu hātāyā
 ttyau arrimajsāna aysmūna uhu paysānoṣṭi yidānda .
 245 trāmu huṣṣātāndā sta bi—śśā padya puñyo ṣṣadde jsa ttīyā
 samu kho purra huṣṭā ttaṃdu ttaṃdu vaysña klaiśa ji[t]ānda . 5

234 "At that time, beings did not do honour to mother, to father. Fol. 346
 Ascetics, brahmins did not care for them. They were not afraid of the
 world beyond. 235 Beings killed one another. They ate one another's flesh.
 They plundered. They uttered falsehood. They adopted false views.
 236 The whole world was then distracted by the five evils. You were able
 to overcome greed. You performed merits, *kuśalamūlas*, 237 since at such
 a time you stood continually for the Law, you restrained excellently your
 conduct, you guarded your own minds.

238 "They appeared improper with regard to the Buddha, to the Law,
 to the Bhikṣusaṅgha. Beings took, removed the property of the Three
 Jewels. 239 You maintained the Three Jewels. You performed the ten
Dharmacaryās. Therefore you have now all cast aside the burden of
 birth."

240 He will address Yaśovatī, Viśākhā, whatever other women are there
 also: "A difficult feat seems to me to be due to you, for this reason:
 women are unstable in mind, 241 yet at such a time you stood for the
 truth and the Law. You were confused in mind with respect only to
 your own husband. 242 Women are very ungrateful, wicked. You were
 very grateful at that time. You utterly gave up arrogance, torment, anger,
 greed, envy. 243 With good, pure mind, always through spiritual advisers,
 you rightly heard the Law in the Śāsana of the Buddha Śākyamuni.
 244 Through those who at that time proclaimed the Law for the good of
 all beings, with unstained mind you obtained understanding. 245 You
 grew up in every way then through merits, through faith, just as the
 moon waxes. So much have you now destroyed *klesas*."

- Fol. 347* 246 ttiyā vā māttrai balysā pharākyau sṣamanyau haṃtsa .
 kettumatā trāmāte kīntha sarva-satvānu hā[tā]yā 6
 247 pharvī nuva hvā'ndā aysura nāta yakṣa divate gyasta
 śśakṛ brahmāni lova-pāla bodhisatva balonda . 47
 248 ku sṣamana nyanā daindā biśśūnya ratana vicittra
 kuvā mūrīnā daindi śśātīmje māje mūre 8
 249 nyaskya nā hāmāte bihīyu ce ttāte āhvainā kuṣṣe
 ttiyā hā pūyāte balysā vaṭhāyo grūstu ttu kālu 9
 250 ttyau jsa hāryāṇa yāḍāndi hatāru uysnora vicittra
 ttiyā śśye mvire kāḍāna ha—tāro hvam'dā tviṣṣe yāḍāndā 50
 251 pharu ttā uysnaura kye śśau mūro hatāro kūru yāḍāndā
 sṣci vaysnā ṣṭāre avāyā dukha varāśāre vicittra 1

- Fol. 347* 252 kye vā śśiñi mvire jsa puña nā—ndā balysā vīri bilsamggā .
 o dāta-hvāñai vīri sṣai vaysnā gyastuvo' ā're 2
 253 kye vā mamā śśāśiñā parsī—ndi ce vā parrāta dukhyau jsa
 cu rro ye avasārṣṭā pulstā o ysirru āljsatu mrāhe 3
 254 ku vīra kīnthe balysā hīstā trāmu brūñāte kantha .
 kho ju vasute kāṃjanā ysi—rrā ggari rruṣṭā pāsāru vīrā 4
 255 cīyi hā trāmāte kīntha brahmāni gyastyo haṃtsa .
 kūlu sate-ysāre ttāvatriśa gyasta śśakkrina haṃtsa 55
 256 balysā pvo' ttere jsa namasī—ndi patāna jsaunita ṣṭāna
 stavai hvāñi vicitra . spāte berāre gyastūñā 6
 257 namasāmo sarvañā balysa śivānu hastama hvāṣṭo .
 biśye ysamaśśandai vaysnā māñandā te handarā [n]āstā 7

246 "Then the Buddha Maitreya, together with many monks, will enter the city of Ketumatī for the good of all beings. 247 Behind him there will be many men, Asuras, Nāgas, Yakṣas, deities, gods, Śakra, Brahma, the world-protectors, powerful Bodhisattvas. 248 When the monks see the treasures, all kinds of variegated jewels, they will see the heaps of coins as our copper coins. 249 Great scorn will arise in them for one who looks upon these as fabulous. Then the Buddha looked around. He will address his attendant at that time:

250 "Because of these, beings once did various evil deeds. Then for the sake of one coin they once destroyed men. 251 Many are those beings who have once used one coin falsely. Even now they are in Apāya. They are experiencing various woes. 252 Yet those who with one coin have obtained merits with respect to the Buddha, with respect to the Bhikṣusaṅgha or a preacher of the Law are even now among the gods. 253 Some will escape from woes in my Śāsana, others have (already) escaped. Why should one ask also about the other (things) or about gold, silver, pearls?"

254 "When the Buddha comes to the city, the city will shine as a mountain of pure *kāñcana*-gold glitters in the sunshine. 255 When he enters the city, Brahma with his gods, a myriad-thousand hundred-thousands of *trāyastriṃśa*-gods with Śakra, 256 standing bowed before him, will worship with their forehead at the Buddha's feet. They will utter various praises of him. They will rain down heavenly flowers.

257 "We worship you, all-knowing Buddha, bcst, chief of bipeds. There is no other like you now in the whole world.

Fol. 348^r 258 thu balysī balysa thu śśāstā—rā thu ysamaśśandai pīrmo .
 tvī klaiśa harṣṭa thu vāmu puṣṣo ttrandī tvāy[ā] uysn[o]ra
 259 tvī ne mara aysmū balysa karā ne samkhiltā samtsera
 panu satvu mulśde jsa trāyi parriji nā biśyau dukhyo jsa 9
 260 kūlu sate-ysāre śśuddhāvā—ysa gyasta mātrau balysu
 namasindā jsaunāta ṣṭāna stavai hvāñindā vācātra . 60
 261 tte kalpā pūhā thu balysa . . . satī balysūñi urmaysde .
 jitai ttādetu jaḍimgyo ggeiśśātai dātī cakru 61
 262 gyastānu rrunde tcohora kāde māste parṣe jsa haṁtsa .
 namasindā mātrau balysu haṁju hā dasta yanāre 2
 263 kho thu maro na-ru panatī ba—lysa avāyi paṁde pṛhitā
 vaysnā nirvānā pṛhiyā cālsto trāmāre uysnora 3

Fol. 348^v 264 pharu ysāre handara gyasta . . . ātāsi ṣṭāniye balysā .
 bīnāñu māstu yanīndā . . . spēte berāre gyastūñā 4
 265 daśa pale kṣattrā dṛjsāre buśśāñi berāre vicittre
 hāra ratanīnā haraṇi—ndā balysā bendā bilsamggā 5
 266 naunu āljsīndi briyūnu pūhā balysūñi urmaysde .
 sarva-satvānu hātāyā kettumatā ttrāmāte kīntha 6
 267 sārthavāhā hāmāte nā—ma māri hajū puñāundā
 ṣṣadā kāde mulysgyaṣṣe rraṣṭā drraiṇu ratanānu praysannā 7
 268 paṁja-maṇḍalu po' balysā haṁbuśdā śśando ttīyi .
 kāde saggoravina aysmū—na balysā stavu hvāñite māri
 269 namasimā sarvañu balysu kāde pharākānu thu vaṁña
 ysāru virā ṣṭānye pūrnū . . . brrītīnau thīyai balysa . 9

258 You are a Buddha, Buddha, you a teacher, you (are) at the head of the world. All your *klesas* have been destroyed. You have crossed right over the ocean. You convey beings across. 259 Your mind, Buddha, is not tainted at all here in *samsāra*. You rescue every being out of compassion. You deliver them from all woes."

260 "A myriad-thousand hundred-thousands of *śuddhāvāsa*-gods, bowed, will worship the Buddha Maitreya. They will utter various praises of him:

261 "You have arisen, Buddha, as fifth Buddha-sun in this *kalpa*. You have removed the darkness of ignorance. You have turned the Wheel of the Law."

262 "The four kings of the gods with a very great assembly will worship the Buddha Maitreya. They will place their hands in the *añjali*-position:

263 "Until you arose here, Buddha, the path to Apāya was open. Now that to Nirvāṇa has been opened, that there beings may enter."

264 "Many thousands of other gods, while in the sky, will make loud music for the Buddha. They will rain down heavenly flowers. 265 They will hold banners, flags, umbrellas. They will rain down various perfumes. They will cast down necklaces of jewels upon the Buddha, the Bhikṣusaṅgha. 266 They will sing softly, sweetly:

"The fifth Buddha-sun, for the good of all beings, is entering the city of Ketumatī."

267 "Sārthavāha will be Māra by name, wise, meritorious, faithful, very compassionate, upright, devoted to the Three Jewels. 268 He will bow down to the ground in a *pañcamāṇḍala* at the Buddha's feet. Then with very reverent mind Māra will utter a praise of the Buddha:

269 "I worship the all-knowing Buddha. You have now, Buddha, drawn out the arrow of passion from the heart of very many."

- Fol. 349^r 270 drrai rrāyi ṣṣīve haḍāya nyānartha yindā uysnora .
 haspista śśāsāñña balysā kho ye dukhyau parstā b[ṛ]ṣyo jsa .
 271 ttāte anauṣkāmjsye ṣkaṇṇigye trāmu parsindā kho bātava .
 hūni māñande asāre hārju vari ttatvatā nistā 71
 272 kho ye cā'ya-nirmātu dai—yi o ttāmārā tcei'māñña dātte
 ttrāme ttāte harbiśśā ṣkau—ṇigye samu hivi aysmuī jśirja 2
 273 avaysānda hāra vāte sa—tva klaiśyau jsa baindā samtsera
 klaiśyau jsa karma yanāre karmyo jsa pharu dukha daindi 3
 274 naryo hisindi ttārsāsūni ku vā priyuvu' staura .
 ttarrna dukha kṣūna barīndi samu hāvi aysmuī ārru 4
 275 kū vaysñña aśtā paḍauysi cau rraṣṭo pando nijsaṣḍe
 aśtā ūvāsa cū jsa dātu cu puṣṣo klaiśa ni jānda 75

- Fol. 349^v 276 ākṣūta vaysñña narīnde haspāsta śśāsāñña balysā
 maraṇimju hatcañita hīno kho ju hastā damānu ggaysimgyo
 277 abātanda byātarā śī—lna hastamāna hāmīru
 hu-tāṣṭe kā'mate kei'ta ttu hivi aysmū paiya 7
 278 ce mara tte śśāsāñña balysā abitandi māñita vaysñña
 jinda puṣṣo harbiśśā ysamtha dukhānu pāṣkalu yanda . 8
 279 pharu ysāre satva ci va—rṣṭānye udvīyu yanāre .
 puṣṣo narāmīndā pravaindā biśyau parsindā dukhyau jsa 9
 280 ttiyā vā mātraī balysā bālsaṃggāna māstāna haṃtsa .
 hā ttu diṣo jsāte ku āśi—rī mahākālśavā āste 80
 281 hamata śśandā rrātu ya—nde ggarū sarbite kāḍā māstā
 myāñño tṛṃkhānu samāhāñña mahākālśavi āste 81

270 "Three times by night, by day, he will inform beings: "Strive in the Buddha's Śāsana so that one will escape from all woes. 271 These impermanent *samskāras* will pass like lightning. They are like a dream, unsubstantial. Nothing there really exists. 272 As when one sees what has been created by magic or as partial blindness appears in the eye, such are all these *samskāras*. They are merely the deception of one's mind. 273 Through *kleśas* beings are bound in *samsāra* to unrecognized things. Through *kleśas* they perform *karmas*. Through *karmas* they see many woes. 274 They come to hell, to animalhood, to where among the Pretas they bear grievous woes with thirst, with hunger. It is merely the fault of one's own mind. *275 Since you now have a leader who shows you the right path, there is an opportunity that the Law (be heard) by you. Why do you not utterly remove *kleśas*? 276 Begin now to go out! Strive in the Buddha's Śāsana. Break up the army of death as an elephant a hut of reeds. 277 May you be free from doubt, mindful, of excellent conduct. Think well-thought thoughts. Guard this your own mind. 278 One who now remains here in the Śāsana of this Buddha free from doubt will remove completely all births, will make an end of woes. 279 Many thousands of beings who, while there, experience disgust, will go out completely, will undertake *pravrajyā*, will escape from all woes."

280 "Then the Buddha Maitreya with the great Bhikṣusaṅgha will go off in that direction where the Ācārya Mahākāśyapa will be. 281 The earth itself will split apart and a very large mountain will rise up. Amid its peaks, Mahākāśyapa will be sitting in meditation.

* 275-6 E. Sieg, *J.A.*, x. 1912, 286 f., cf. *Udānavarga* (ed. F. Bernhard, Göttingen, 1965, p. 138) iv. 37-8:

ārabhadhvaṃ niṣkramadhvaṃ yujyadhvaṃ buddhaśāne
 dhunīdhvaṃ mṛtyunaḥ sānyam naḍāgāram iva kuñjaraḥ 37
 yo hy asmiṃ dharmavinaye tv apramatto bhaviṣyati
 prahāya jātisaṃsāram dukkhasyāntam sa yāsyati 38

- Fol. 350^r 282 hamata ggaru kutkuṭapādu pakūṭāte mātrai balysā .
 sthavārā vyusthahāte samā—hānina balysā po' namaṣṭā 2
 283 na-ro ju vāte hamdari ba—lysa balysānā ṣṣāvai sthīrā .
 cā duva ṣṣāstāra paysā—ni ttārī suhā āya kho maṃ ṣṭe 3
 284 kyerā mā vātā ṣṣārā vātā ba—lysa ci ma parrāte biṣyau dukhyau
 jsa ttu vā sātu hāvu pachī—ṣe cu uhu dite byodemā balysa
 285 nāhute balysūñi urmaysde haṇdaudu harbiṣṣu vīrā .
 satī vā pātcu thu vaysāñā jitai ttādetu jaḍimgyo 5
 286 ṣṣākyamunā balysā tta parste uho varata balysa tta hviye
 oṣā skyātā panatā balysi bataku marā dṛtemā jsino .
 287 biṣṣā hāde kirā yāḍaimā kho rro paḍāmjsya biṣṣā balysa
 krrosumni mara vāte balysā biṣpaḍā āstanu kalpā . 7

- Fol. 350^v 288 parrite pharu satva dukhyau jsa cai udiṣṣā ṣṣāmañu nā—
 ndi cu rro harita harbiṣṣā vātco kanakamunā parrāte dukhyau jsa .
 289 kanakamuni mara vāte ba—lysa ci tte paranirvāte ṣṭāni
 vaysambato ṣṣāmañu nāñdi kālśavā nā parrāte dukhyau jsa .
 290 ce kālśavi ṣṣāṣiñā ba—lysa pravajjo ṣṣāmañu nāñdi
 ni hāde puṣṣo haspāta ī—ndi mamā vīri parrāta dukhyau jsa
 291 ci vā mamā ṣṣāṣiñā pu—ñā yande hora heḍā vicā—
 tra balysā vāte dātā bā—lsāṅgi parāhu abvatu dārysde
 292 ṣārī vā ttrāmī balysā biṣṣī padya muho jsa hamamggi
 mamā hona hīviye mulṣdi ka nā parrījīyā dukhyau jsa 2
 293 ttai hvāñite mitrai balysā cu aysu puṣṣo parritaimā
 satva cu rro parrījīmā ma—māsto ṣṣākyamunā balysā ṣṣāṇaumi

289 the second ka in kanakamuni added small below line.

291 abutu altered in MS. to abvatu (Leumann).

282 The Buddha Maitreya himself will knock upon Mount Kukkuṭapāda. Fol. 350
 The Elder will rise up from meditation. He will worship at the Buddha's
 feet:

283 "Buddha, there has never been another Buddha-disciple, an
 Elder who would recognize two teachers, would have such pleasure as
 I have. 284 How kind the Buddha has been to me since he has rescued me
 from all woes. I consider this a second blessing that I have succeeded in
 seeing you, Buddha. 285 The Buddha-sun had set on everything that had
 been warmed. You have now risen up again. You have removed the
 darkness of ignorance. 286 The Buddha Śākyamuni so ordered me to
 speak thus to you, Buddha:

"An evil age has arisen. I have spent a short life here as Buddha.
 287 But I have performed all the acts as also all the previous Buddhas.
 Krakucchanda was a Buddha here first of all at the beginning of the
 kalpa. 288 He rescued many beings from woes who undertook *śrāmaṇya*
 on account of him. All those who remained Kanakamuni later rescued
 from woes. 289 Kanakamuni was here as Buddha. Those who, on his
 becoming *parinirvṛta*, had undertaken *upasampadā*, *śrāmaṇya*, Kāśyapa
 rescued from woes. 290 Those who had undertaken *pravrajyā*, *śrāmaṇya*
 in the Śāsana of the Buddha Kāśyapa but had not striven fully, have
 been rescued from woes under me. 291 One who in my Śāsana will obtain
 merits, will give various gifts, will maintain intact his moral restraint
 with regard to the Buddha, the Law, the Bhikṣusaṅgha, 292 will be such
 a Buddha in all ways equal to me. At my word, through his own com-
 passion, may he rescue them from woes!"

293 So will the Buddha Maitreya speak to him: "The Buddha Śākyamuni (will show) favour to me on account of those beings I have completely rescued (and) those whom also I will deliver.

Fol. 351^r 294 šā nā kuśāla-mūlyo ustode mokṣa-bijā nu biḍe ma—
 mā vāte nā ṣṭānye hīyāra parriyīnā diṣṭa 99
 295 biśso hoto nājsāte' ttānu vīrā ce mamā brātari vīrā
 puṇa kuśśāla-mūla yidā—ndi ku puṣṣo parsindi dukhyo jsa
 296 sthavirā po' balysā namaṣṭā drrai tērai tvaṃdanu jsāte .
 haṃdrauysī hāmāte āgā—so yame prrāhālye yande 6
 297 varī paranirvite dau paśśā—te ttarandarna hīvīna
 śśarīrai gyasta haṃggālīndi pharu nā pajsamu yanīndā 7
 298 ku ṣa parṣa mitrai balysā ttuto hoto kālśavi daindi
 tterā vindākā hotā jsa mā—stā anīyu ni duṣkaru saittā .
 299 tta ni hvāñāte mitrai balysā mai avamañīru aysmūna
 puṇa hajvattātā parriyi ni ju māstatete nā detena .

Fol. 351^v 300 balysānu śśāśīṇa ṣāte mā—stamā ṣṣamanānu prapādi
 cu ni handara vīri nyasca ggaṃjse hvāñīndi śśūjītāye .
 301 ṣāte mahā-ṣṣāvai agrā śśākyamuni śśāśīṇa balysā
 dvāsu dutā uspure dṛte kāḍe mahā-bhāvā balondi 1
 302 prattyeka-saṃbuddhi paṇḍivā—tu hatārra ṣṣadde jsa hūḍe
 ttyau puñyau parrāte dukhyau jsa śśākyamuni śśāśīṇa balysā 2
 303 vāstarna hvāñīte balysā . ttutu pūrva-yoggu ttu kālū
 pharu ysāre ttīyā uysnora puṣṣo narāmīndi pravaindā .
 304 ttīyā vā mātraī balysā ttānu satvānu hātāyā
 ce rro parrijāṇa dukhyau jsa karṃyau jsa āta avāyā 4
 305 pai āṣṭīna bā'yu paśśā—te narya vīrā biraysde .
 biśśā ttārsāṣūnya vīrā priya vātā dukha ni jyāre 5

294 He warmed them with merit-roots. He sowed in them the seed of Fol. 351
 deliverance. Under me the fruits of deliverance in them have been
 ripened. 295 I will display all my power towards those who under my
 brother have performed merits, *kuśalamūlas*, that they may escape
 completely from woes."

296 "The Elder will worship at the Buddha's feet. Three times he will
 walk round him in honour. He will travel through the sky. He will
 perform the *yamakaprātihāryas*. 297 At once he will become *parinirvṛta*.
 He will emit fire from his body. The gods will gather his relics together.
 They will do them great honour.

298 "When the assembly of the Buddha Maitreya see this power of
 Kāśyapa's—great in power is such a small man—it will appear to them
 incomprehensible, miraculous.

299 "The Buddha Maitreya will speak thus to them: "You should not
 despise him in your mind. Merits, wisdom, deliverance are not accord-
 ing to size nor appearance. 300 In the Śāsana of the Buddhas, this is the
 greatest pitfall for monks: that they have scorn for others, speak of one
 another's faults. 301 He is the foremost *mahāśrāvaka* in the Śāsana of
 the Buddha Śākyamuni. He has maintained the twelve *dhutas* in full.
 He is very illustrious, powerful. 302 He once in faith gave alms to a
 Pratyekasambuddha. Through these merits, he escaped from woes in
 the Śāsana of the Buddha Śākyamuni."

303 "The Buddha will at that time speak in detail of that previous life.
 Then many thousands of beings will go forth completely, will undertake
pravrajyā.

304 "Then the Buddha Maitreya, for the good of those beings who are
 also to be rescued from woes (but) have through *karmas* gone to Apāya,
 305 will emit a ray from the big toe of his foot. It will extend over hells,
 over all animals, over Pretas. Their woes will cease.

Fol. 352^r 306 kye mokṣi ttīma barīndi balysā vajsitā're ttu kālu
 avāyuvu' ṣṭāna cavi—ndā biṣyau parsīnd[i] dukhyau jsa
 307 samu ttānu niṣṭā parrītā ce anantanari yidāndā
 balysānu dātu mahāyā—nu apramānu yāḍāndā 7
 308 āryānu ggaṃjse hvatāndā cu ysātā vaska aysātā .
 bilsaṃgya hūḍā ttu hoṣṭāndi puraudāndi ysātāndi 8
 309 pravaje biyanu yidā—ndi ce māchādṛṣṭi nāndi
 mamā udiṣṣā rrusta-vrahau—ṇa hvastāndi tvīṣṣe yidāndi .
 310 aśyānu ṣṣāmaṇu bvatāndi kye vā ggāthiya striya .
 ṣṣamanānu ṣṣāmaṇu bvatā—tā ce na-ro paḍā buvīndi .
 311 ttā mātiro balysu ne daindi nā vara parsīndi dukhyau jsa .
 ttāna cu ttyau karmyo vari ṣṭāni ne hārṣṭyā pathiya 11

Fol. 352^v 312 ttīyi ānandi gyastu balysu pātco bitamo braṣṭe ce hā
 puṇa yande u hā baṣdo . cu ṣā parṣṭā dukhyau jsa 12
 313 kye hā puṇa yande u hā . baṣdo baṣdye jsa pathiṣṭi
 puṇa avaṣṭāndā yande ṣā ṣṣai mātrai vāte parṣṭā 3
 314 ce hā puṇa yande u hā baṣdo baṣdo hamu yande
 puṇai vahanīndi ṣā saṃtse—ra dāru jsāte dukhottā 4
 315 ttāna ni parsīndi cu ṣātā ṣṣāṣani ānanda buvīndā
 vicitre ggāthuvo' ggaṃjse ṣṣamana ṣṣūjiye yanīndā .
 316 ggāthā nā ttīyi ni bvā—re kāmānu haṭhṭha u dātā
 ci mamāno stāmo ne kei'—ndi cu aysu pharu kalpa diteimi
 317 nā hvāhu bulysu nuvaṣṭā—ri mulṣde kṣiṇo paṣṣāndā
 vinai siyāndi pacaḍā—na ggāthā nu hamata buvīri

306 Those who bear the seed of deliverance will behold the Buddha at that time. Though in the Apāyas, they will be reborn. They will escape from all woes. 307 There will be no deliverance only for those who have committed an *anantariya*: (who) have treated as unauthoritative the Buddha-Law, the Mahāyāna; 308 (who) have spoken of faults of the Āryas: that he has been born for the sake of non-birth; have taken away, removed, plundered that given to the Bhikṣusaṅgha; 309 have caused obstruction to *pravrajyā*; who have accepted one holding a false view; have struck, destroyed those wearing red robes on account of me; 310 have harmed the *śrāmaṇya* of the nuns; who has as domestic woman harmed the *śrāmaṇya* of the monks, which was not harmed before. 311 These will not see the Buddha Maitreya. They will not there escape from woes because, while there, they have not in fact refrained from these *karmas*.'

312 Then Ānanda asked the *deva* Buddha further about a doubt: 'Will one who performs both merits and evil escape from woes?'

313 'Even one who performs both merits and evil, (if) he refrains from evil, performs continuous merits, will escape under Maitreya. 314 For one who performs both merits and evil, (if) he performs evil always, his merits will disappear. He will for a long time go about woe-oppressed in *saṃsāra*. 315 For this reason they will not escape, because this Śāsana, Ānanda, will be harmed. The monks will find various faults with one another (and) among the householders. 316 Then the householders will not know who have the truth and the Law, since they will not consider my exertion, although I have seen many *kalpas*. 317 They will not examine the broad, the long. They have given up compassion. (If) they had learned the *Vinaya*, in due course the householders could themselves perceive them.

- Fol. 353^r 318 kho balysä sūtruvo' parste kho ttara haṃdāri yanīndi
cindiku ju ggāthā ttiyā sṣamanā vāte an[ā]jsaḍā daindā
319 kāḍe nā hā hāmāte aṣṣa—dda jsei'ṇu vātā nā chāḍra tcāṣā'—
ri aṣka ttāte mā biśśa jsā—na anijsaḍya karaṇa yanāri
320 ku haṃgrisiṇdi sṣūjātena sṣamanānu ggāṃjsā yanīndā
vara ārya-pudgalā kaṣṭā ṣā ārūpya-vātai karmā 20
321 cu ni paḍā ggāthā hūḍā—ndā hajuva sṣadda puṇaunda
ttu ni purorindi ysānīndi nā ne ju vara baṣḍā saittā 1
322 avathīya ṣṭāna mārāri ttāteṇe baṣḍye jsa ttu kālu .
ttāna ni biśśā mātraī vīrā dukhyau parsīndi uysnora 2
323 ku ni sṣamana vīri aṣṣa—dda cu nā biśśā jsa vanda pravaita
ttā puṣṣo nāsāre virā—hīndā varī ṣṭāniye balysā 3

- Fol. 353^v 324 manīndi mā udiśśā pravaita aysu hamatā hvastā pachīyse
baṇīndi mā tviṣṣe yaṇimḍā . huṣṣa huṣṣa ni jsāte aṣṣadda 1
325 ysamaśṣaṃḍai āphāḍā durbhi—kṣā hāmāte āchai pītā
hīnā hīsīndā ttu kālu brīnṭhi paṣṭīndi abāḍā 5
326 ne ne dātu mānya pyūvā'—ri cai rro ju vā pyūṣḍe ni yī—
ndi cu vara hvate buljse hāva ne-rne sājīndā ttu kālu 6
327 cvī dāta-hvāñā vīri paḍā vāta māsṭā aṣṣadda
ttīti rro dātu varatā hā—māte apramānvī yande 7
328 uysānye ārru ni butte ttiyau haṃtsatetu yiḍaimā .
ci mā sṣaddo harbiśśu buva—tāndi ku vaṣṭāmata dātā 8
329 kalyāṇa-māttṛ ṣa ānanda ce kari hvandi aṣṣando rru—
sto cilo vīri ni yīndi cu va ne vaysvarṇno vīri 9

318 If they change those things such as the Buddha has ordered in the *sūtras*, to the extent that the householders then see improper things among the monks, 319 great unbelief will arise in them. They will readily perceive their faults: "Perhaps coming to my house they will do improper acts." 320 When they meet one another, they will find fault with the monks: "There falls an *āryapudgala*. That is an *ārūpyadhātukarma*!" 321 "What householders, wise, faithful, meritorious, had given them before—that they will remove, take away from them. There will seem to them no evil in this. 322 At that time they will die without having refrained from that evil. Therefore, not all beings will escape from woes under Maitreya. 323 When unbelief towards the monks (arises) in them, although they went out of their homes to *pravrajyā* when small, they will accept it completely. At once they will displease the Buddha. 324 (If) they kill those who for my sake have undertaken *pravrajyā*, I will consider myself smitten. (If) they bind (them), they will destroy me. Their unbelief will go on growing. 325 The world will be distracted. Famine will occur. Disease will fall. Armies will come at that time. Whirlwinds will arise out of season. 326 They will not listen to the Law with respect, and one who hears it will not perform it. The virtues, blessings mentioned in it will not be fulfilled for them at that time. 327 If one has had great unbelief with regard to the preachers of the Law before, then also he will have it with regard to the Law. He will treat it as unauthoritative. 328 He will not realize the fault in himself: "I have kept company with those who have destroyed all my belief in which was concentration on the Law."

329 "He is a *kalyāṇamitra*, Ānanda, who causes a man no unbelief at all toward the red robe, how much less toward one of low caste.

Fol. 354^v
cont.

- 1 Siddham namasīmā harbiśśā balysa balysānu harbiśśu dātu
biśśā mahāsatva bodhisatva biśśā ma āysda yanīru . 1
2 ttutu hvanau kho gyastā balysā ttāvattrīsyau jsa vahāṣṭā
hvatanaui yi hamjsāte byūhā sarva-satvānu hātāyā 2
3 khvei rro rre udayanā vasko pratābibo parste padīnde
kyerī puña hāmāta pharā—ka ttu vā uhu vaysā pyuvī'ru 3
4 tterā hāde karma ne ysvā're hvatana kari hvatanaui dātu
hiṃduvau dīru buvāre hvatanaui ni dātā nā saittā 4
5 ciṅgānu ciṅgau dātā kaspārau tterā khaṣṣa-phāṣṣā
kaspārai hāde tta sājīndi kvī rru arthu buvāre . 5

CHAPTER 23

Chapter 23 consisted originally of 372 verses and extended from fol. 354^v2 to fol. 385^v1. Nineteen folios are missing from this chapter: 359-61 with 23. 54-89 and 369-84 with 23. 174-365.

This is the story of King Udayana, who ordered an image to be made, and of the Buddha's descent to the land of Saṃkāśa. The story of King Udayana and the image is found in several Chinese accounts: T.I. 125, 643, 692-4 (see *Hōbōgirin* s.v. Butsuzō, fasc. iii, pp. 210-11). The text of T.I. 694 is printed facing Leumann's edition of the Khotanese text by T. Inokuchi, *Monumenta Serindica*, iv, 1961, pp. 364-88. It corresponds closely to the Khotanese story.

The story. King Udayana, longing for the Buddha while he is spending three months among the gods, decides to have an image of the Buddha made (23. 33). He summons the craftsmen, who hesitate lest it should not resemble the Buddha befittingly (23. 41). The king decides that it should even so be attempted. Viśvakarman perceives the king's intention, disguises himself as a craftsman and secures the commission (23. 53). The missing folios (359-61) no doubt told how the image was completed and the Buddha's three months came to an end. At his departure the Buddha addresses the gods, reproaching them on account of their envy (23. 90-119). He then sends Maudgalyāyana to announce his descent to the land of Saṃkāśa (23. 120-2). The monks and nuns assemble at Rājagṛha and agree that either the monks or the nuns, whoever succeed in first greeting the Buddha, should be chief in the Order (23. 124-5). Kātyāyana and Utpalavarṇā take up opposing positions (23. 126-34). Everyone sets out in joyful procession headed by the image to the land of Saṃkāśa (23. 135-41). There Viśvakarman makes a staircase from heaven to earth (23. 142-3). All the gods assemble to honour the Buddha (23. 144-6). The Buddha stands on the middle of the staircase attended by Brahma and Śakra (23. 147-54). Utpalavarṇā, disguised as a *cakravartin*-king, tries to be the first to honour the Buddha, but Subhūti recognizes her and does so first (23. 166-9). The Buddha reproaches her (23. 171-3). Here folios 369-84 are missing. On the final folio we have the end of a speech by the Buddha on the merits of making an image of the Buddha.

¹Success. I worship all the Buddhas, the whole Law of the Buddhas, all the *mahāsattva*-Bodhisattvas. May they all protect me. Fol. 354 cont.

²I intend to translate it into Khotanese for the welfare of all beings, this tale of how the *deva* Buddha descended from the *trāyastriṃśa*-gods.

³How too King Udayana ordered an image to be made for him, how many virtues accrued to him, you should listen now to this. ⁴But such are their deeds: the Khotanese do not value the Law at all in Khotanese. They understand it badly in Indian. In Khotanese it does not seem to them to be the Law. ⁵For the Chinese the Law is in Chinese. In Kashmirian it is very agreeable, but they so learn it in Kashmirian that they also understand the meaning of it.

- Fol. 355^r 6 hvatanāni dātā śā saittā ci arthu karā nā bvāre .
 cī haṃṣa arthāna pyuvā're tta nā saittā handari dātā 6
 7 prrāgarātā satvā nā hvāña sṣei ttu ho kye arthā ništā
 cu űo štāka sarvañi ba- . —lysā nirārthā hvāña salāva
 8 salāvuō sārā cu arthā . arthā vā ttandī sārā
 kvī tta bāysdaiya kho hvīnde ttāna haṃṣa arthāna dātā 8
 9 śā ju nā śsāru butte nā dīru kalyāṇa-māttro ni butte
 sṣei ni dākṣaṇī paysendā ce ne dātā arthāna pyūṣḍe .
 10 dhāraṇānu arthu ni bvārā kye na-ro paramārtho paysendā
 ttāna cu gyastūñe phare jsa biśśā haṃṣa arthāna hāḍe 10
 11 paramārthā dātā balondi nai kye hanu arthi paysendā
 abustye arthi ju ništā kye va dukhyau parsi saṃtsera 1

- Fol. 355^v 12 c[ī]yi puṣṣo dātā panašte biśśā rro śśāratātā panaštā
 ttāna cu ne ne bvāre uysno—ra śśārye hāri ttiyi vāvātu 2
 13 prattyakṣu jsāna dāyāre kye nā dātu mānya pyuvā're
 samu nā dītu vīri u rūvu ttāryaśūnyau jsa viśśeśā 13
 14 abustañi satva pharāka batye suhā kāḍāna saṃtsera
 māsta kāḍāyāne yanā—re pharu kalpa ṣṭāre avāyi .
 15 ttāna hatāro sarvañi ba—lysā hāvyē ttañi grute tcārma
 hatcastā āsto pīḍe . śśo śśilo hūñi jsa dhātu 5
 16 ttāna cu vara hāvu vaji—ṣṭe dātu vāte māstu utā—
 ru klaiśīnai āchai māstā śā aruva' ttaṃḍiya dātā .
 17 ttāna dātā hvam'dye pyūvā'ñi pīrāñi pūstāya oṣku
 sājāñi arthi pulsāñi hvañei vātco gyaḍānu 7

13 cf. 5. 12: prattyakṣu jsāna dāyāre ce ne dātā mānya pvā're trāmu śsāru dīru no
 bvāre kho ye ttīryaśūnya daiyā.

6To the Khotanese that seems to be the Law whose meaning they do not understand at all. When they hear it together with the meaning, it seems to them thus a different Law. 7Even an ordinary being would not utter a speech which has no meaning. How much less would the all-knowing Buddha be likely to utter meaningless words! 8In words the essential thing is the meaning. The meaning is indeed so much the essential thing that you should look on it in such a way that the Law is preached with that meaning. 9He does not perceive good, nor bad, does not perceive a spiritual adviser, does not even recognize a venerable man, if he does not listen to the Law with its meaning. 10They do not understand the meaning of the *dhāraṇīs* if they do not yet recognize the *paramārtha*. 'None the less, because it is by divine utterance, it is all meaningful. 11The *paramārtha* of the Law is effective even though no one recognizes its meaning.' The meaning being unperceived, no one would escape from woes in *saṃsāra*. 12When the Law completely disappears, all goodness will also disappear, because beings will not then perceive the *vipāka* of a good thing. 13Those who do not listen respectfully to the Law do appear before our eyes; but merely in respect of their appearance and form is there a difference from animals. 14In ignorance many beings for the sake of a little pleasure in *saṃsāra*, perform great evil deeds. For many *kalpas* they will stand in *Apāya*. *15Therefore, the all-knowing Buddha once cut up the flesh of his own upper skin, broke a bone, (and) with his blood wrote one *śloka* of the Law. 16Because he saw blessing there in the great, noble Law, the Law is such a great medicine for the great illness of the *klesas*. 17Therefore is the Law to be listened to by man, to be written in a book forever, to be learned, its meaning to be inquired into, then to be preached to the ignorant.

*See note on 5. 7.

Fol. 356^r 18 aysū ttau hvāñimā vaṃña kyeri dātā pvā'mata hāvi
 tta mā pyūṣṭo kho gyastā balysā merā hvate gyastuvo' dātu .
 19 drrai māstā gyastuvo' āstā dī pāracāttrei banhyā .
 pharu parrāte gyasta dukhyau jsa māstu yāde gyastuvo' hāvu .
 20 varā handarā gyastā ce jāta jsīna varatā gyastuvo' ttitā
 samu dātu balysāna pyūṣṭe varī vā gyastuvo' ātā 20
 21 puṣṣo baste pando avāyi pharu rro ssei handara gyasta
 bastāndi pando avāyi ttāri hāvā ci dātu pyūṣṭe 1
 22 jambvīvi trāmā vāstātā . ku ne marata balysā ni vei stā
 kho ju ṣa ṣṣava stāryau haṃtsa ku nā sata stā haṃbaḍa māstā 3
 23 [o] kṣīrā ku ne rre nāstā . o ṣa bisa ku hvāṣṭā mīde
 trāmu māñiṃdu anāhā ysamaśśandei harbiśśā ttīyā 3

Fol. 356^v 24 [ham]ggargga harbiśśā hayirū—ne khanā būsśā panaṣṭe
 panye tterā kāṣca uysno—rā samu kho ttyc ci māta mīde
 25 jūhānā storu uysnora balysu vāte kāṣcāna ysi—
 ru paljsārgga harbiśśā hva'ndā mari ā'gye divate yakṣa .
 26 cu ttā thāna cakrama līni ku ṣṭa paḍā balysu ditāndā
 ku-m ttuśśā balysāna daindā biśśā nā ysāru brūṣcāte kāṣca .
 27 udayani rrundi bihiya atā ysīru nuṣṭhura kāṣca
 atī kāde jūhāte balysā nai ne ysirā eṣṭātu yīndi .
 28 myāño andivāro āste . balysu vāte jūhāte āṇi
 cvī rrīpe ṣṣāsje yanīndā kāṣcai ju kari nā vahīndā .
 29 ttai hāmātu cu ju sañi a—stā ka-m va tterā jivāte harsi
 ne ma kāṣca tvīṣṣe yanā—ru ku vā vā balysā vahīys[d]e .

18I will now tell you how great a blessing the hearing of the Law is. Fol. 356
 Thus I have heard: how the *deva* Buddha told the Law to his mother
 among the gods. 19He remained three months among the gods under the
pārjāta-tree. Many gods did he rescue from woes. Great blessing did he
 bring among the gods. 20There, another god, whose life there among the
 gods had then ended, as soon as he heard the Law from the Buddha, at
 once came among the gods. 21He utterly closed the way to Apāya. Many
 other gods also closed the way to Apāya. So great is the blessing for him
 who hears the Law.

22Jambudvīpa had become such as when no Buddha has been here,
 just like the night with its stars when the full moon has not risen, 23or a
 land/where there is no king, or that house where the master is dying.
 Likewise, the whole world was then without a protector. 24All gatherings,
 pleasures, laughter, jokes had disappeared. The anxiety of every being
 was as great as that of one whose mother is dying. 25Beings were greatly
 yearning for the Buddha, anxious. Fiercely tormented were all men,
 deities residing here, Yakṣas. 26Because these are the places, *caṅkramas*,
 cells where formerly they saw the Buddha, when they see them without
 the Buddha, anxiety utterly afflicts their heart. 27King Udayana had
 extraordinary, very fiercely bitter anxiety. Very greatly does he yearn
 for the Buddha. His heart cannot endure it. 28He sits in the midst of the
 harem. He is yearning for the Buddha. Whatever services the queens
 perform for him, his anxiety does not disappear at all. 29Thus it occurred
 to him:

'What expedient is there indeed so that so much life may remain for
 me, (so that) anxieties may not destroy me before the Buddha descends
 hither?

Fol. 357^r 30 ku ye brī hamatu ni dai[yā] ku ye ttu diśu daiyi ku āstā
 o ye pratābimbau daiyā . ttāna hārna kāśca nvaṃtte 30
 31 māñandi vaysñā ni byaude biśśāye ysamaśśandai satvā
 dātena bvemāte jsa śśahā—ñi ttina ju mamā kāśca nā jiye
 32 cīyā hā tsīmā saṃkherma ku śta āñā balysu ditaimā
 kvī ni vara vaysñā ni daimā saṃ ma puśšo kāśce jsanīndi 2
 33 ttai hāmātu cu nai parīmā pratābimbau vaysñā padīnde
 ku ne hamatu balysu nā dai—mā pratābimbai pajsamu yanīmā
 34 varī vā hāde tta kāšte biśśu ttu bve ni yuḍu yanīmi
 balysā pratābimbau uairi aśka vara baśdau nāse 4
 35 tta rro hāde buljse balysi ni ju ye biśśā tcāraṇi hvī—
 yi hamaraṣṭvī hajva hvatā—ndi cāndākai tcāraṇe hvīyā 5

Fol. 357^v 36 puña varata nāndā pharāka ni-m ju vara baśdā kaṣṭa .
 tta aysu puña nāse pharā—ka crrāmu dāśśiñi padīde .
 37 ttī parste bārrā gguršte pīrāka ysarrātare daśta
 ttatatu pharu paṣṭute dāṃgye balysā pratābimbai vaska 7
 38 pīsaundā ggarcha padandāndā kye ttū tcāraṇā gyasta śsei
 viśpaśśarmi nā hotte . balysā pratābimbai ueirā 8
 39 hamatī jso gyasta paysā—ñi māñandi handarā niśtā
 biśye ysamaśśandai satvā khvī yā pratābimbai yīndi 9
 40 ko yā rro uṣṇīro urrna ttaṃdu hā ggūnai māñi .
 cvī ttīśā tcarṣvattātā tto ye ce yuḍu tīndi padāndu
 41 cīyā vā balysā vahī[ysd]e cu vā muhu ttīyā tanāmā
 nāma rrūyāmā u pīsu ku ne ju hā māñāte uairi 41

30When one does not see one's friend himself, but when one sees the place where he has stayed or one sees an image of him, by this means anxiety is removed. 31In the whole world, there is now no being resembling him in appearance, wisdom, virtue. Therefore my anxiety does not disappear at all. 32When I go away into the *saṅghārāma*, where I have seen the Buddha, when I now do not see him there, then indeed anxieties smite me utterly.'

33Thus it occurred to him: 'Why do I not now order an image of him to be made? Where I do not see the Buddha himself, I will worship the image.'

34But at once he thought thus: 'Well I know this: I cannot make an image befitting the Buddha. Perhaps I will be doing evil there. 35Yet thus too, one can by no means tell all the virtues of the Buddha. Always have the sages said of him: "How few of his (virtues) is it possible to tell!" 36(Yet) they obtained many merits there. No guilt at all was attached to them there. So I will gain many merits however much I succeed in making it.'

37Then he ordered the carvers, the painters, those skilled in working with gold to be called. He promised much money, gifts, on account of the image of the Buddha. 38The carvers treated it seriously:

'Who is capable of this, King? Even Viśvakarman is not able (to make) an image befitting the Buddha. 39You yourself, King, recognize: there is not another being like him in the whole world. How does one make an image of him? 40Even if his *uṣṇīṣa* or *ūrṇā* should resemble him, a little too his complexion, who can make his brilliance, splendour? 41But when the Buddha descends, what shall we do then? We will lose name and carving, because it does not at all resemble him befittingly.'

Fol. 358^r 42 rre tta hvate muhvī yanāmā kai ni māñandā hāmāte
 ne ye ggaṃgye khāsāte utco kvī ye biśśā khaṣto ni yīndi 2
 43 ttīyā biśśā bārrā orātā—ndi kho tvī gyasta kṣamīyā
 mu-ṣvai rro hāḍe kātā'mā svī ākṣuvāmā padīnde 3
 44 henei candanā ṣkālā štāka kye hamasātā aśṣamphā .
 āṇi vā tcero ula-ṣṭāni kyerā māsā uskyālsto . 44
 45 rre ttīyā hāruva braṣṭe crrāmā samṭhānāna tcerā
 biśśā hajva hvandi tta ysū—ṣṭāndi gyasta āṇi tcerā 5
 46 ttāna āṇi bustā balysūstu āṇi hvate hastamu dātu
 āṇi biśśā ttārtha nṛhiye mahā-prāhālī vīri . 46
 47 cvī māsta hastama kīre . biśśā balysā āṇi nijsaṣṭe
 āṇā pratābimbei tceri . simhāysanu vīri palamṅgu 7

Fol. 358^v 48 tte ṣṣīve gyastuvo' āṇā biśśā viśpaśsarmi vajāṣḍe .
 biśśu rrundā aysmya bustā . balysā pratābimbo yande 8
 49 ttai hāmātu mamā ṣātā tce—ru kvī ju hā māñāte vicci
 ne ne ju bve haṃdaru trāmu tte pīsā hastaru kīro . 9
 50 ka muho ttuto śśando rrijā—te handari pīsai vaysñā
 ne ne ju mū ysamṭhu yanīmi hārṣṭāyi pīsāna kīru 50
 51 ttīyi haṃjsārro harbiśśu nā—te thato vāṣto vahāṣṭā
 ciyi ṣṣava byūṣṭa bārrai rūvu vīra kūṣḍā vistātā 1
 52 rrundu vara hā yiḍe ha—ṣḍā balysā pratābimbau ya—
 nde mamā parya aysvī tanī—mā nai handarā tcāraṇā trāmu
 53 rre yā hā parste ttuvāṣṭi indriyai vīri paysānde
 ttāteña ysamaśśandita nāṣṭi ttātāna karā hastarā pīsai 3

42The king spoke thus: 'We will make it, even if it should not be similar to him. Does one not drink the water of the Gaṅgā if one cannot drink it up entirely?' Fol. 358

43Then all the carvers agreed: 'As it may please you, King. But tonight also we will think about it; tomorrow we will begin to make it. 44Necessary is dry, red sandalwood which is completely smoothed without knots. Is it to be made sitting or standing upright? How large in height?' 45

Then the king asked the experts: 'How is it to be made in external appearance?'

Thus did all the wise men approve: 'King, it must be made sitting, 46because it was sitting he realized *bodhi*, sitting he proclaimed the excellent Law, sitting he defeated all the heretics with great *prātihārya*. 47His great, excellent works, the Buddha displayed all while sitting. Sitting must the image be made, in *paryāṅka*-position, on a lion-throne.'

48During this night while among the gods, Viśvakarman watches them all. He perceived everything in the mind of the king: 'He will make an image of the Buddha.' 49Thus it occurred to him: 'I must make this that it may resemble him a little. I do not know any other such workman better for this image. 50If now another carver should excel me on this earth, I will not in fact in this life do work with a carving.'

51Then he underwent a complete transformation. Quickly did he descend hither. When night became dawn, in the form of a carver, he entered the palace. 52He sent a message to the king: 'He will make an image of the Buddha. Order me. I will make it. No one else is so capable of it.'

53The king ordered him to be brought. He recognized the abilities in him: 'On this earth, there is no better carver at all than he.'

- Fol. 362^r 90 [samu u]ysn[o]rāṇu hātā ku ṣṭa nā vainaiyai niṣṭā .
 vara balysa rūvina dyāre hvāñindā hastamu dātu 90
 91 [.] vainaiyai niṣṭā . ce nā dātā arthu paysendā
 ne ne varatā balysa dyāre jaḍye paranārvāta saindā 1
 92 ku puṣṣo vainaiyā gyasta parrātu yiḍe sarvañi balysā
 gyasta oraṣṭe kṣamāta puṣṣo jambvīya vahīyse 2
 93 ko ju aysu byāta hāmā—ne abitanda māñita oṣku
 biṣṣu bitandete ṣā ārru cu na-ro balysūṣtu buvīru 3
 94 ttu biṣṣu mara āṇa varā—ṣīru cu puña hatāro yādā—
 nda nūvarau puña ni pātā—lyāre bitandete pracaina .
 95 hārthanū hīṣṭā anicci nyau ju suha trāṣṭ[u] tanindi
 hāysa vā avitsarā ttītā cīyā puṣṣo patta avāyā

- Fol. 362^v 96 arātū śśūjāte virā ṣṭau klaiṣā nuṣṭhurā māṣṭā .
 samu ku vajsiti'rā handaru gyastu ce iṣvaḍarā umyau jsa 1
 97 arātū nuṣṭhura nāste ne tta kā'ta tte puña trāma .
 ka mamā suha trāma nā i—ndā puña haṃjsemāña hamraṣṭo 2
 98 cū ṣa brūñāmata trāma saṃ kho sarbaṇḍā urmaysde .
 arātū ttrāma hamāndā kho ye buysutu daiyi padaṣku
 99 ttāña ttāḍeta kaśṣīru . aretc jsa maratā saṃtsera
 ku hīvi dastu usthaṃjīru patāna nai ne vajsī'ru . 9
 100 [.] vaysña gyasta ṣṭa dātena arātū hāḍe bihiya .
 duya indā pāmsu-piṣṣāca vari ttu diṣu byehāta ysamṭhu
 101 [.] pāta'jsa ṣṭa śśūra stārñu vā byehāta ysamṭhu .
 biṣṣā pāta'ñi rrūyāta rrā—ṣu biṣṣo būmattetu dahīñu 1

⁹⁰For the welfare of beings, where they are not without a pupil, there the Buddhas appear bodily. They preach the best Law. ⁹¹(If) they have no pupil who understands the meaning of their Law, no Buddhas appear there. To the ignorant (man) they appear *parinirvṛta*. ⁹²When the all-knowing Buddha had delivered completely the divine pupils, he asked leave of the gods:

'May you be indulgent. I am descending to Jambudvīpa. ⁹³Would that I may indeed be remembered. May you ever remain free from doubt. That is wholly the fault of doubt, if you should not yet realize *bodhi*. ⁹⁴While here, may you experience this wholly, since you once gained merits. Recent merits do not accrue to you on account of your doubt. ⁹⁵Impermanence suddenly comes upon you. Pleasures can by no means save you. Far away indeed will be the Apsarases then, when you fall utterly into Apāya. ⁹⁶There is envy of one another in you, and great, terrible *klesā*. When you merely behold another god who is more powerful than you, ⁹⁷terrible envy takes hold of you. You do not think thus: "His merits are so great. If my pleasures are not so great, merits must be continually collected." ⁹⁸Although this brilliance of yours is as great as the rising sun, such great envy of yours makes it as when one beholds an extinguished coal. ⁹⁹Into such darkness will you fall because of your envy here in *samsāra*: when you stretch out your own hand, you will not see it before you. ¹⁰⁰Now you are gods in appearance, but your envy is extraordinary. In the dust, there are *pāmsupīśācas*. There, in that region, you will obtain birth. ¹⁰¹You are powerful heroes: you will obtain female birth. You will lose all your powers, your lordship, all your manly strength.

- Fol. 363^r 102 ttā[tā] rrunde tvīṣṣe tsutāndā uhu nu hā ggīhā vāta sta
urā nahuṣṣā eḍū devā umāḥye ārru arete . 2
103 urā aysurā ṣṭānye vratā—na puṣṣo braṣṣāte urvaṣṣi kā—
ḍna ttāna vīrā aysmya baste urvaṣṣei rrāṣa tsutātā 3
104 umājā vātcu arātā uru rruṃdu tvīṣṣe yidātā
nārāyanā urvaṣṣu nā—te umāḥye ārru arete 4
105 nahuṣṣu jsīdāndi sta rruṃ—du vā ggīhu aysuryau juṣṭā
cī aysura purrdū yādānda nahuṣṣu vā tvīṣṣe yādānda
106 cu riṣayu oṣṭe aggastu tterā śśāvu nuṣṭhuru byode
suṣe kāḍāna umā ṣā ārru arātū nuṣṭhura nātā 6
107 eḍū jsīdāndā sta rrundā rāṣayyo jsa ākṣutte kūṣā
gyastūñā kāṃjanā ysirru varī puṣṣo śśāvina sūtā 7

- Fol. 363^v 108 devā rre gyastuvo' āstā pharu salī cu gyaysna gyaṣṭe
samī mara nāma panaṣṭā puṣṣo cavāte gyastuvo' āṇā
109 arātī ttrāmu hamraṣṭu pāraṃga jsāte puñyau jsa .
samu kho purra ustamā pa—kṣā o nitā ku vāmu jīye
110 ṣa ju nīṣṭā lovyā śśāratā—tā jāna riddhā abhijñe .
cu va nā bajā hārṣṭai vīrā cīyā hve' yande aretu 10
111 muho varata māṣṭu aretu yāḍe devadattā jaḍina
vari ṣṭānā lovyē ttīyā biṣṣe paṃjsa rruṣṭe abhijñe 11
112 ttī śśakrā balysu tta braṣṭe cu ju ye śśāru daiyi ḥanda—
rye ttaī hāmāte ko mamā ā—ya ṣā gyasta balysa arātā 2
113 [ttai] hvate sarvañi balysā ni ṣā śśakra ṣi samu orṣā .
arātā dīruī saittā cūḍe ṣā tteye śśāratātā 13

¹⁰²These kings were destroyed—you have been their helpers—Ura, Fol. 363
Nahuṣa, Aiḍa, Deva. (It was) the fault of your envy.

¹⁰³For the sake of Urvaṣī, Ura, while an Asura, fell utterly from his
vow. Therefore he cherished hostility in his mind. Urvaṣī came into
his power. ¹⁰⁴Afterwards your envy destroyed King Ura. Nārāyaṇa took
Urvaṣī. (It was) the fault of your envy.

¹⁰⁵You deceived King Nahuṣa: "Help fight the Asuras." When you
defeated the Asuras, you destroyed Nahuṣa. ¹⁰⁶When he had angered
the Ṛṣi Agastī, he obtained so terrible a curse on account of Śacī. This
was your fault. Terrible envy took hold of you.

¹⁰⁷You deceived King Aiḍa. He began to seek the divine *kāñcana*-
gold from the Ṛṣis. At once he was utterly consumed by their curse.

¹⁰⁸King Deva stayed many years among the gods, because he had
offered sacrifices. Hardly had his name disappeared here, when he fell
utterly from among the gods.

¹⁰⁹One's envy always so decreases as one's merits (increase,) just as
the moon in the latter fortnight or a stream when it disappears into the
sea. ¹¹⁰There is no worldly goodness, *dhyānas*, *ṛddhis*, *abhijñās*, which
would not seriously suffer when a man is envious. ¹¹¹In ignorance
Devadatta showed great envy with respect to us. At once he lost all the
five *abhijñās* of this world.'

¹¹²Then Śakra thus asked the Buddha: 'When one sees something
good belonging to another, (if) it so occurs to one: "Would that it may
be mine!", is that, *deva* Buddha, envy?'

¹¹³(So) did the all-knowing Buddha speak (to him): 'That is not,
Śakra; that is merely a desire. (It is) envy (if) it seems bad to him: "Why
does he have that good fortune?"'

- Fol. 364^r 114 biśś[ā] gyasta ha[m]ju dasta nā—ndā u patā balysu vistāta
kho ni parī tta muhu yanā—mā thu nā pāte pīśai hvāṣṭā .
115 tvī māsṭā maha vāte mulysdā cu nā maratā āstī balysā
ttutu gyasta-kṣīrāna vaysñā muhu pachīśāmane hāvu 5
116 śso nā rro tto balysa salāvi hvandānu maha vāte nyasca
balysā mara hva'duvo' ysātā marā ānā bustā balysūṣtu 6
117 maratā arahanda hāmāre prattyekabuddha balonda .
hvī'ya ggata hastara saittā hva'ndānu vaysñā kho gyasta 7
118 cī thu hā vaysñā vahīysa āśka hvā'ndānu tta saittā
vāśśeṣvī gyasta nā busta nei uairā pajsamu yāḍāndi
119 kau thu tta tta balysa vahīysa cu tā rro muhu pajsamu yanā—
mā kvī hvā'ndi harbiśśā daindā tterā pajsama-jserā biśśānu

- Fol. 364^v 120 biśśu nā ahāvāysāte ba—lysā sthavārā mudgalyāyanu ggu—
rṣṭe hā jambutīva vahīysu tto pulsū mā parṣe tcahora 20
121 hodāmye haḍai ma daindā . ce ma ju vāte kāścānā ī—
yā saṃkāśā kṣīra vahī—yse hā haṃgrīsāṃdu biśśinda 1
122 sthavārā po' namasāte balysu samu kho hve' rraysgu nāmāṣḍi
tterā thatau ātā jambutīva ttu ṣṣuvo' biśśu vīrā biraṣṭe 2
123 kāścīnai ttausai māsṭā panye ysāru vīrā uysdaundā
atā sīra harbiśśā hva'ndā ttuvare rre udayanā sīrā 3
124 rājagrāhā ṣṣamana haṃgrī—ta aśye ūvāysā biśśā ū—
vāysye harbiśśā ttīyā śśūjātena samai yidāndā .
125 cīyā vā balysā vahīysde [c]ai paḍā varnitu yīndā
ku buro ṣei śśāsānā itā ṣa nā parṣa hvāṣṭa biśśānu 5

114 All the gods placed their hands in the *añjali*-position and came before the Buddha: 'Just as you order us, so we will do. You are our father, (our) chief teacher. 115 You have great sympathy with us, since, Buddha, you have stayed here with us. We will now consider this a blessing from the realm of the gods. 116 One word more for us indeed with you, Buddha. There is scorn on the part of men towards us. The Buddha has been born here among men. While here he realized *bodhi*. 117 Here (men) become Arhats, mighty Pratyekabuddhas. The human *gati* now seems better to men than the divine. 118 When you now descend hence, perhaps it may seem thus to men: "The gods did not perceive his excellence. They did not suitably honour him." 119 Would that you may so descend, Buddha, that we may indeed honour you, that all men may see it: you are so to be honoured by all.'

120 The Buddha granted all this to them. He called the Elder Maudgalyāyana: 'Descend hence to Jambudvīpa. So greet for me the four assemblies: 121 "On the seventh day whoever should be anxious for me will see me. I will descend to the land of Saṃkāśa. May they assemble from all sides."'

122 The Elder worshipped the Buddha at his feet. Just as quickly as a man blinks, so swiftly did he come to Jambudvīpa. He spread that news everywhere. 123 The great fever of anxiety in everyone's heart was extinguished. Very joyful were all men. King Udayana especially was joyful.

124 The monks, the nuns, all the laymen, all the laywomen then assembled in Rājagrha. They made an agreement with one another: 125 'When the Buddha descends hither, whoever can worship him first, wherever this Śāsana may be, that assembly will be chief of all among us.'

- Fol. 365^r 126 [cīyā] kāttyāyanā pyūṣṭe ggarahāte nā nai śśāru sastu .
 striye atā irate śśaṭhṭhe kye nā hotte uairā sañānu 6
 127 cu nā paḍā ggāṭhuvo' ṣṭāni saña vāta iriye daṣṭe
 kho rro vaysña ṣṣāmañu nā—ndi ne ju ttā hāmurgyā yādāndā 7
 128 mari rro pharu sañyau huṣṣā—te siyādu dātu pharāku
 abhiñuvo daṣṭe karihe ka ne nā ūḍāṃdu ysānindā .
 129 upananda cāla utpalava—rṇa ttyau jsa patāmara aṣṭā .
 vāna mudgalyāyani sthīrā rāddhyau ni pratāsamā nāṣṭā 9
 130 ttīyā upalavarṇa tta kā—ṣṭā cūḍe ggāṭhiye striye
 ṣṣai kye ne ju ggūttārā māṣṭā kāḍe pajsama-jsere dahānu .
 131 marā ttattī aṣye ttā indā kye rre pāte rriṇa nā māta
 imu vaysvarṇā ṣṣamanā ī—yā pāto' yā orāto tsindā .

- Fol. 365^v 132 indi mara māṣṭā ṣṣahāne aṣṭā marā vasutā parāhā
 aysu vātcu ttū hāru byūhī—mā aṣye ūḍā padime . 2
 133 kho rro kāttyāyanā oṣṭā ttū cu ṣṭā samai yidānda
 ṣṣamana ākṣvīndi patāmarā—re sañi ju tcerā ttattika 3
 134 tta rro vaysña ṣei ne hāmāte ko aṣye hvāṣṭe hāmāro
 ku buro ṣei śśāsānā itā ne ni tāvu hvāṣṭā hāmāre .
 135 diṣi vīrā ṣṭānye pastāta ṣṣamana aṣye ttu kālu
 ṣṣadda ūvāysā biṣṣā samkāsī kṣīra tsutāndā 5
 136 praysinai ajātaśśastrā vaiśālā hāruva biṣṣā
 prrādyautta harbiṣṣā rrunde tcūrysanye hīṇe jsa haṃtsa 6
 137 lāy[sgū]rya āysāta storu praspharda gyastyau dātāna
 aṣṣā ni uysmalsta hu-śūsta pathūnā-āysāta hastā 7

126 When Kāttyāyana heard this, he reproached them. It did not seem good to him: 'Women are very cunning, deceitful. Who is capable of plans to match them?' 127 The plans, the skilful wiles which were theirs before while among householders, even though they have now taken up *brāmaṇya*, they have by no means forgotten. 128 Here too, grown up with many plans, let them learn the Law thoroughly. Though skilled, energetic in *abhiñās*, they destroy (them) if they are not matured. 129 Upanandā, Cālā, Utpalavarṇā—there is a report of these: apart from the Elder Maudgalyāyana, there is no equal to them in *rddhis*.'

130 Then Utpalavarṇā thought thus: 'Why then? The domestic women, even those whose clan is not great, are very worthy of honour from men. 131 Here, in this place are such nuns as whose father is a king, their mother a queen. Nowadays a monk may be of low caste, yet they go to his feet for blessing. 132 There are great virtues here! There is pure moral restraint here! I, however, will change this thing. I will make the nuns matured.'

133 How too Kāttyāyana was wroth concerning this! 'The monks begin to report that you have made this agreement binding. A plan must indeed be devised here. 134 May this indeed not now so happen that the nuns may become chief. Wherever this Śāsana may be, they will not become chief for a moment.'

135 From (all) directions there set out at that time all the monks, the nuns, the faithful laymen. There came to the land of Samkāsā 136 Prasenajit, Ajātaśatru, all the merchants from Vaiśālī, Pradyota, all the kings together with their fourfold army. 137 Their horses were adorned, very well equipped, rivalling the gods in appearance, rubbed down, well-groomed. The elephants were equipped with howdahs.

- Fol. 366^v 138 daśa pale kṣatra vicitra spāte pharu dīsta barindā
 bīnānā hastama nāṃdā samkāsā kṣīra buḍāndā 8
 139 udayānā hastu buva'stā hu-āysātu māstu hu-daṃdu
 balysā pratābimbau nāte kamalu vāte hīṇe jsa haṃtsa
 140 kośāmu naltsutā kantho kṣatra daśa pale barindā
 spātyau bīnānina bū'ṇa prratābimbai pajsamu tanindā
 141 āljsaṇda harbāsśā gvīranda haphastandā ā're
 khanandā harbiśśā sīra samkāsā kṣīra buḍāndā 1
 142 samkāsā būṣṣāta vāstāte odā gyastuvo' brokyā
 dṛvarroṇi hvāha viśpaśśa—rmi haṃtsa gyastyau māsta 42
 143 [bū]ṣṣāteññā vrūlye myāñu śsau hālo kāmjanā ysīrrā
 śātu āljsātīnā vūḍa haudyau jsa ratanyau biśśā 43
- Fol. 366^v 144 [bi]śśā ttuṣṣāta gyasta u yā—ma paranārmāta nārmāta gya—
 sta brahmānu gyastyau haṃtsa . śśakrā hā kūśde hiṣṭāte . 4
 145 samudru hiṣṭāte nāga kū—śde u biśśā kinnara gyasta
 ggandharva gyasta yakṣa bhūma māsta rrunde tcahora 45
 146 vā haṃgrīsāṃdu biśśīnda kāde māste pūṣe jsa haṃtsa
 balysā mara pajsamu yanā—mā puṣṣo jambviya vahīysde
 147 biśśā mahāśśakya māsta satva haṃtsa pūṣe jsa āta
 cīyā ggarā tcalco sumirā balysā gyastyo jsa vāstātā 1
 148 samu kho purra stāryau haṃtsa bendo kāde māstā pyore
 o kho sarbaṇdā urmaysde indra-danā brumbāte ysānde
 149 paṃjsa ridhyau jsa adhiṣṭhāni gyastā balysā nājsaṣte
 ne ne gyasta ttāte aśśucā—āga hvandānu hāvya dātāndā 2

139 -nā in udayānā written small below
 141 āljsaṇda altered in MS. to āljsaṇda.

138 In the hand, they carry banners, flags, umbrellas, many variegated flowers. They took with them the best musical instruments. They rode to the land of Samkāsā. Fol. 366

139 Udayana mounted his elephant, well equipped, tall, well tamed. He took the image of the Buddha at the head of the army. 140 He went out of the city of Kauśāmbī. They carry umbrellas, banners, flags. They do homage to the image with flowers, lute-playing, incense. 141 They all sit singing, talking, swinging. All laughing, happy, they rode to the land of Samkāsā.

142 In Samkāsā, Viśvakarman, with the gods, set up a tall, broad, threefold staircase right up to among the gods. 143 In the middle of the staircase, (it was) of beryl; on one side (it was) of *kāñcana*-gold; on the second (it was) of silver. The whole was covered with the seven jewels.

144 Śakra sent to seek all the Tuṣita-gods, and Yāma-, Parinirmita- (and) Nirmita-gods, Brahma with his gods. 145 He sent to seek the Nāgas in the ocean and all the *kiṇṇara*-gods, the Gandharvas, the *devas*, Yakṣas, the *bhauma*-gods, (and) the four great kings. 146 Let them assemble here from all sides with very great honour. Let us here honour the Buddha. He will descend to Jambudvīpa.

147 All mighty, great beings came with honour. When the Buddha stood with the gods on the edge of Mount Sumeru, 148 he shines just like the full moon with the stars over a very big cloud or like the rising sun in front of a rainbow. 149 With his *ṛddhis* the *deva* Buddha displayed five *adhiṣṭhānas*: the gods did not see these impure bodies that belong to men;

- Fol. 367^r 150 [*bišše*] st[*r*]iye gyasta ditāndi biššā daha avātsare gyastā
tsāṣṭo hva'ndānu ttu kālu ne-n-ju brīyā dukhu yīndi 50
151 [*uysdy*]āna hva'ndā dātāndā odā hā gyastuvo' braukyā
kū gyastā balysā vahāṣṭā cvī gyasta pajsamu yanindi 1
152 [*br*]ūñāre bihiyu ne nā ye hā uysdātu yīndā
balysā irdhyau jsa ni hvāndi tsāṣṭo śśāru spāṣṭu yāḍāndi 2
153 [*samu kho*] vā āspuḍe ba—lysā myānau b[*ūṣ*]sātau vīrā
hvaramḍai hālei brahmānā dīṣṭa kṣattru hu-śśīyu 53
154 [*u syandai h*]ālai śśakkrā bāhū—jāte [dīsu *patā* ba]lysu
māstu bināñu hamālā gyasta gyastūñā yāḍāndā .
155 [*... ci*] vara gyasta -i [*.....*]
[*daśa*] pale kṣatra barindā spātainai bārā vabāḍe 5

- Fol. 367^v 156 [*.....*]-u gyasty[*au jsa*]
pharu ysārc avātsarc ja—ṣṭā āljsindi buljse balysā 6
157 [*hamdrauy*]sy[*e*] divate tsindā mrrāhi[n-.....]
buśṣāñi berāre vācātre gyastūñyau spātyau hamḥirstā 7
158 [*gyastā*]nu irdyau bāri buśṣānai n[*aunu*] vabāḍe
ātāśā vasute nāṣaundā orñā ggaljindi pāyore 8
159 [*ggandha*]r[*va*] kinnara gyasta . svaru deva nāḡgu yāḍāndi
vicitra jātā balysā . āljsindā buljse naunu . 9
160 [*... h*]vandā usthiyāndā patāna pūṣu utāro .
kūsa-ṣkalu śśaṅga damindā māstu bināñu yāḍāndā
161 [*āt*]āś[*z*] maṇḍala vāni hvamdyau jsa hamḥadā biššā
panā hve' hālsto pājsaṣṭe kū gyastā balysā vahīysde 1

154 dīsu (for 𑖔𑖑 fu) H. W. Bailey; wrongly daśu Leumann.

155 cf. daśa pale kṣatra . . . barindā 23. 138.

157 cf. hamdrauysye divate 5. 35.

159 cf. kinnara gyasta ggandharva gyasta 23. 145.

150 all women saw the gods, all men the divine Apsarases; (there was) Fol. 367
calm at that time for men; love causes them no sorrow; 151 looking up,
men saw right up to among the gods where the *deva* Buddha descended.
When the gods honour him, 152 they shine extraordinarily. One cannot
look up at them. Through the Buddha's *ṛddhis*, men could behold them
calmly, well.

153 Just as the Buddha trod upon the midst of the staircase, Brahma
held in his hand on the right side a pure-white umbrella 154 (and) on the
(left) side, Śakra held (a chowrie over) the Buddha. The gods together
played loud heavenly lute-music . . . 155 When the gods there . . . They
carry (banners,) flags, umbrellas. A rain of flowers rained down . . .
156 with the gods . . . Many thousands of divine Apsarases sing the virtues
of the Buddha. 157 Deities go (through the sky). Of pearls . . . They rain
down various perfumes mingled with heavenly flowers. 158 Through the
ṛddhis of the gods, fragrant rain rained down (gently). The sky is cleared
stilled. In the heavens the clouds thunder. 159 (The Gandharvas,) the
Kinnaras, the *devas*, the gods, the Nāgas made a sound. Softly they
sing the various births, the virtues of the Buddha. 160 Men have set up
noble honour before them. (There is) a noise of drums. They blow
conch-shells. They made loud lute-music. 161 The circles of the sky are
a temple all full of men. Every man looks up thither where the *deva*
Buddha will descend.

- Fol. 368^r 162 [. . . .] vālsto tsī—ndā u hva'ndānu uskālsto .
 odi ysānvānu ttu kālu spātainai bārā vāstātā . 2
 163 [. . .] daindā . tterī pharu pajsamū tanindā
 hā hva'ndā hā biśśā gyasta harbiśśī śśaraṇu tsutāndā 3
 164 cīyā [hā bū]śāta' ātā sarvañi balysā ttu kālu
 catāmahārāya gyasta ā—ta balysi prāmu buḍāndā 4
 165 nā ju y[e] hva[tu] yāndā ttu ha—ggarggu kho vāte harbiśśā hoṇa
 ttāna kho śātā kalpā vāstātā haṃggarggā na-ro vāte trāmā 5
 166 ku balysā naysdakā ātā ustamu būṣṣāto' virā vistāti
 tcūrysanye hiñe jsa āta haṃdrauysya utpalavarṇa 6
 167 cakravarttā [rrundā] veṣāṇa kāḍe thatau tsutātā
 haudyau jsa ratanyau haṃtsa kvī haṃdara rrunde ditāndi 7

- Fol. 368^v 168 kū jsa śātā ā[tā] cakravartti cu na-ro paḍā dyāmā
 vajsiṣṭai sthaviṛā subhūtā paysāndai utpalavarṇa 8
 169 thatau kāḍe śśārka[u] pruhoste varī samu hiviñā vihera
 samu balysi āspuḍe śśando varnātai sthaviṛā subhūtā 9
 170 puṣṣo rrvīy[u] veṣu paśśā—tā kāḍe thato utpalavarṇa
 po' gyastu balysu namaśtā . ggarahyātai sarvañi balysā 60
 171 varnā[t]e [ma pa]ḍā subhū—tā ce tā parste irde nijsiṣṭe
 ṣṣai śā pharu cū rro pravajja cu va ne ko hvāṣṭā hāmīru 1
 172 [tv]i [prajña pam]āta stārñā avamāte īrye śśaṭṭhe .
 tterī batā kṛtañi mulysdā samu kho pruha ggīśai nūhya 2
 173 [. . .] na sta rraysge kastare sta ku halci hīsta
 mamā śśāsiñā śā nā hāmī—ya ko va uhu hvāṣṭā hāmīru

162(The glances of the gods) come hither and (those) of men go up thither. Fol. 368
 At that time the rain of flowers reached as far as the knees. 163. . . they
 see. So much do they honour him. Forth men, forth all the gods all went
 to him for refuge.

164When at that time the all-knowing Buddha came to the staircase,
 the *caturmahārājika*-gods came. They brought a canopy for the Buddha.

165With the voice one cannot describe this gathering as it all was, for,
 as long as this *kalpa* has endured, there has not yet been another such
 gathering.

166When the Buddha came near, at length he approached the staircase.
 Utpalavarṇā came through the sky with a fourfold army. 167In the garb
 of a *cakravartin*-king, she went very swiftly with the seven jewels. When
 the other kings saw her: 168'Whence has this *cakravartin* come whom we
 have not yet seen before?' But the Elder Subhūti saw her. He recognized
 her as Utpalavarṇā. 169At once he quickly dressed very attractively in his
 own *vihāra*. As soon as the Buddha trod upon the earth, the Elder
 Subhūti honoured him. 170Utpalavarṇā very quickly discarded com-
 pletely her royal garb. She honours the *deva* Buddha at his feet. The all-
 knowing Buddha reproached her:

171'Subhūti has honoured (me) first. Who ordered you to display
rddhis? It is much even that you also have *pravrajyā*. How much more
 would it be if you should become chief! 172(You have the limited wis-
 dom) of a woman, the unlimited wiles (and) deceptions, as little gratitude,
 compassion, as the dew on the tip of a blade of grass. 173You are inconst-
 ant, you are wretched, wherever you come from. In my Śāsana let it
 not happen that you become chief.'

- Fol. 385^r 366 nā śśāñā drrau-mūjsiya balysā puña kuśśala-mūla haṃkhiṣṭo .
 biśśā sarva-satva yañindā ttārā gyasta balysa puñaunda 6
 367 pharu buḍaru balysā śśahā—ne hamye kṣaṇu yīndā nājsaṣṭo
 panye kṣaṇā handarā tāmu kho ttātā paramāṇava biśśā 7
 368 kyerā ttā paramāṇava biśśā tterā śśāriputra hāmāro
 śye kṣaṇā ni tterī gyūna . bvemāte jsa rri jāte balysā .
 369 pharu buḍaru balysā samā—hāna buḍaru māsta vimūha
 kho ttāte paramāṇava biśśā cu kari arahanda ni bvāre 9
 370 ttāna mā pratābimbai vīri kye mā udiśā śśadde jsa yande
 tterī puña māsta hāmāre biśśī kādātāne jiyāre .
 371 balysūstu hastamo butte parri jāte satva dukhyau jsa
 biśśāñe śśāratete jsa trāmu biśśā padya hāmāte kho balysā 1

- Fol. 385^v 372 cu aysu ttū hvatānau byūttai—mä avaśśā balysā hāmāne
 ttyau puñyau harbiśśā satva ba—lysūstu hastamo bvānde II 372

- 366 'All beings together cannot count the merits, *kuśāla-mūlas*, in one single hair-pore of the Buddha. So meritorious are the *deva* Buddhas.
 367 'Many more virtues than all these atoms can a Buddha show at the same moment (and) any others at every moment. 368 Be there as many as all these atoms, Śāriputra, in one moment the Buddha excels them so many times in wisdom.
 369 'The meditations of the Buddha are many more, the great *vimokṣas* more than all these atoms, (a fact) which the Arhats do not realize at all.
 370 'Therefore, to him who works on an image of me with faith towards me, very great merits accrue. All his evil deeds disappear. 371 He realizes best *bodhi*. He rescues beings from woes. Because of all his goodness, he becomes in every way like a Buddha.'
 372 Since I have translated this into Khotanese, may I surely become a Buddha. Through these merits, may all beings realize best *bodhi*.

Fol. 385^v
cont.

- 1 Siddham namasāmo balysa kye ttārā rraṣṭo hvatai thu .
hārju samtserai . ogāmī nāstā 1
- 2 hamāyāre harbiśśā hāra ni dāru ṣṭāre
ttuvare vā hāḍe uysnorāṇu padaṃgya
- 3 kho ye pyūṣḍe crrāmu ṣu vāta kṛvi yuggā satva
crrāmu vātā kālā kho ttārā staurā hamāstā 3
- 4 ne ne ju hā māñātā karā kho ye hāra daiyā
kalā yuggi harbiśśu tterā stauru hamāstā 4
- 5 tterā ne vātā bāḍā ko va parriye kalpi .
ysamaśśandei harbiśśā tterā āphāḍā vātāya 5

CHAPTER 24

This was by far the longest chapter in the book, but only about half of it is extant. It originally contained 659 verses and extended from fol. 385^v2 to fol. 440^r6. As the verso of fol. 440 is blank, the poem presumably ended with this chapter.

Chapter 24 contains an account of the early life of the Buddha and of the future decay of the Order. For the life of the Buddha see such works as W. W. Rockhill, *The Life of the Buddha*, London, 1884, and E. J. Thomas, *The Life of Buddha as Legend and History*, 2nd edn., London, 1930. A Chinese account of the future decay of the Order is translated in Chapter IX of J. Przyluski, *La Légende de l'empereur Açoka*, Paris, 1923.

The story. How evil things are in the Kaliyuga! (24. 1-5.) [Folios 386-8 with 24. 6-41 are missing.] Before his death, King Nimi urges his son to follow the Law (24. 42-53). [Folios 390-4 with 24. 54-113 are missing.] The Law prospers while the Rākṣasas are under the earth because of Nārāyaṇa (24. 114-25). [Folios 396-8 with 24. 126-61 are missing.] Beings are lost, practising useless acts of asceticism (24. 162-81). Siddhārtha decides to be born and in a dream he enters the side of Queen Māyā in the form of an elephant-foal (24. 182-94). The dream is explained (24. 195-200). King Śuddhodana and Queen Māyā and others go out to the grove of Lumbinī, where Siddhārtha is born (24. 201-28). The king brings him back to Kapilavastu, where Asita worships him (24. 229-40). His early years are described until he sees an old man, a sick man, a dead man, and a monk, whereupon he renounces the world, leaving the palace (24. 241-56). He realizes *bodhi* despite the temptations of Māra (24. 257-70). He preaches in Vārāṇasī and Rājagṛha and has his first converts (24. 271-5). For the coming Kaliyuga, he provides the weapons of the Law (24. 276-81). [Folios 409-11 with 24. 282-317 are missing.] Leumann's folio 'y' may belong here as fol. 412. [Folios 413-16 with 24. 330-77 are missing.] Three Mleccha kings will rule in northern India and will harm the Order (24. 390-5), until King Duṣprasava defeats them in battle (24. 396-427). He repents and is converted by Śīrṣaka (24. 428-35), who preaches to him (24. 426-64). Duṣprasava invites all the monks to a five-year festival at Kauśāmbī (24. 465-78). At the last assembly of the monks they quarrel and fight (24. 479-99). There occur portents. The gods lament, Duṣprasava laments, the monks lament (24. 500-18). Māra takes over the earth (24. 519-21). [Folios 429-38 with 24. 522-641 are missing.] Description of those who maintain the Law (24. 642-53).

¹Success. I worship you, Buddha, since you have so rightly said: Fol. 385
'Nothing at all in *samsāra* is permanent.' cont.

²All things change. They do not last long. Yet especially (does) the way of beings (change). ³When one hears what beings were like in the Kṛtayuga, what that age was like, how very greatly has it changed! ⁴It does not resemble at all how one sees things. So greatly has the Kaliyuga changed it all. ⁵Hardly had the (Kali) time come—would that there were deliverance in the *kalpa* for you!—when the whole world was so greatly distracted.

- Fol. 389^r 42 ggīrai sṣu braṣṭe . se cvī kīrā se ysojsi
 ka ysojsā iyā . ka cvī hamatā ne hvīrā 2
 43 trāmu māñamdu kye pharu dātu nikṣūtā
 ka tta tceru iyā hamatā cūḍe ne yañā thu .
 44 ttāna śśārye bādā hamatā paḍā vāstāta
 dātu vātu rrunde ttiyā lova pathīya 4
 45 pharu salī vaṣṭa ku ne nā vātā śtā adātā
 ttuṣṣe biśśā kubāye śamā rrundi vāstāte 5
 46 nāmā rro rre ustamu ttū dātāna drraite .
 ysamaśśandau hvāṣṭā śā aviṣṣāgyāte pūru 6
 47 ttai parste dātāna yana harbāśśu rruṣṭu
 cīyā paśśā dātu bajāte harbiśśā kṣīrā 7

- Fol. 389^v 48 ṣṣai hīvī pūrā . ma vaṣṭe karā pakṣā .
 adātāna śśamḍye ra—ysā śśando vahindā 8
 49 cī dukhāte kṣīrā hāmāte cu vā yanindā
 ne ne pathisindā adātyau jsa uysnora .
 50 pharu rro jsañā satva ko rro dātu yanāro
 ne ne hāmāte dātā samu rro baśdo nāsa 50
 51 ka ne ṣṣahāniya hajva dātya hvā'ndi a—
 dātya irata śśa—ṭhyau jsa purrindā . 51
 52 citā ne buva hvandi ṣṣahānānu vāśśeṣu
 ysamaśśandiya . harbiśśe panaśśāre ṣṣahāne
 53 kāḍaruī baste . u aviṣṣyivī hūḍe .
 nimā ṣṣā rre parrāte brahma-lovi vavannā 53

42The objector asked: 'What do you mean, "It is savoury"? If it is savoury, if so, why do you not eat it yourself?' 43Similarly, in the case of one who greatly promotes the Law: 'If it should be so practised, why do you not perform it yourself?'

44Therefore, in the good age, the kings themselves formerly stood for the Law. Then the people were restrained. 45Throughout many years when there was no unlawfulness, all King Yama's Pot(hell)s stood empty.

46To the last, King Nimi also maintained this world as supreme (ruler) according to the Law. He consecrated his son. 47He ordered him thus: 'Exercise all your sovereignty according to the Law. When you give up the Law, the whole land will be ruined. 48Let not my very son be in opposition. Through unlawfulness the savour of the earth will sink into the ground. 49When the land becomes woe-afflicted, whatever they do, beings will not refrain from unlawful acts. 50(If) you too strike many beings: "Would that they also may practise the Law!"—Law will not arise. You too will merely perform evil, 51if the virtuous, wise, law-abiding men do not overcome those who are unlawful, cunning with wiles. 52When you do not understand discrimination of man's virtues, all virtues will perish on earth.'

53He bound the sword upon him and gave him the dedication. Nimi, the King, was rescued. He attained the world of Brahma.

- Fol. 395^r 114 ku nā vaysñā rakṣaysa biśsu ggūtru jānindā .
 ku ṣṭa rro balysānu hāmāte ttiyā upāta .
 115 ttiyā nārāyanā vā cakru paśśāte
 rakṣaysānu vaska rrijsau ggāmañu rraysgu .
 116 biśśā vamūḍāndā cakkrā pva'stañā śśando
 ysamaśśandiya . tsāṣṭā hāmāte panye uysnorā
 117 kalā-yuggā ṣṣu ttaṃdu nuvaṃthātā ttu kālā
 dātu vātā satva pātcu nyūvu yāḍāndā 7
 118 rakṣaysānu aratā cu dī śśaṃdau ā're .
 sumālā nāma rakṣaysā kye ni rre hvāṣṭā .
 119 ttāndākū uysdāte viśramanu vajiṣṭe .
 ātāsi parrāte ttiyā rriñi nājsaṣṭe 9

- Fol. 395^v 120 hāna dāya brik[o] aḍari baḍe kuberā
 puṣpaki nāma . tcamañā āste vimāñā .
 121 tso ju ttāñā ggūttāro mā ggūttārā ysaiya .
 ce maha tto thaṃjāte śśandiye jsa dukhautta 1
 122 ttai pulṣti rriṇa tta kvī ggūttārā ttiye .
 sumālī tta hvate rāṣayā aṣṭā balondi 2
 123 gyastā ggūttārna gyasta-kṣīra paśśāte
 marata jāmbutitai ā'mata ggaru vīri 23
 124 vrrata ttavaścaraṇa styūda yande balonda
 vara ttu ggaru vīrā avitsarāṇu haggarggā 4
 125 mara hvī'ya ysīmtha rrundi dūta anūḍa
 ṣa vara avitsaryau tcarke yande hamraṣṭo 5

114 If now the Rākṣasas destroy their whole *gotra*, where will there be the origination of Buddhas then? Fol. 395

115 Then Nārāyaṇa let fly against the Rākṣasas a discus sharp, swift in flight. 116 They all fled in terror of the discus into the earth. There was peace on earth for every being. 117 For such a long time did he remove them at that period in the Kaliyuga. Afterwards they were able to instruct beings with regard to the Law. 118 There was displeasure among the Rākṣasas that they were under the earth. Sumālī by name, a Rākṣasa, who was their king, supreme, 119 looked up so much: he beheld Vaiśramaṇa. He passed by in the sky. Then he pointed (him) out to the queen: 120 Look up, beloved. There rides another Kubera. He has a palace called Puṣpaka, in which he dwells. 121 Go. In that *gotra* let one be born of our *gotra*, who will pull us thus woe-afflicted out of the earth.'

122 The queen thus asks him: 'Where then is his *gotra*?'

Sumālī spoke to her thus: 'There is a powerful *ṛṣi*, 123 divine in *gotra*. He has left the land of the gods. Here in Jambudvīpa he has a dwelling on a mountain. 124 He is performing vows, austerities, stern, powerful. There on that mountain there is an assembly of Apsarases. 125 Here in human birth there is the daughter of a king, unmatured. She is there continually making sport with the Apsarases.'

- Fol. 399^r 162 cīyā klaišīnyau . rakṣaysyau uysnaura
 biśśā āphidāndā hivi aysmū rraysgu 2
 163 ne ne ju nārāyanā varā tcāraṇā vāte štā
 ttāna cu klaišyau jsa . hamata āphāda satva 3
 164 klaišyo jsa nā karma u karṇyau pharu klaiśa .
 hanāsā ysera . ne-m jsa bvāre parriyu 4
 165 ysarauṇina ysyemate āchaina maraṇāna
 khijandā nāstā . ce nā va hvāṇi parriyu .
 166 ttiyā handāri bisyo jsa puṣṣo naranda
 ggaruvo' bāysaṇvo ttavaścaraṇa yanāre .
 167 ce tta dṛṣṭā hāmāte se paṇja-ttavu yanīmā
 urmaysde gyastā mā . dukha harbiśśā jāndi . 7

- Fol. 399^v 168 kye vā pāstumṅga āta—sāre tta ā're . ā—
 ṣṭāruvo' ysīruvo' nūyāre haṃdārā .
 169 kye dāṇa pītā kye vā ggarna patindā
 ce ggisā bāste ce vā būnai jsāte 9
 170 kye ggava-vratu nāte kye śvāna-vratu kye vātco
 uccheda-dṛṣṭu ce vā śśāsvatu dṛṣṭo 70
 171 kye ro ju śśāru kṣamāte rraṣṭo pando ne bvāre
 kūre dṛṣṭiyate pharu nāndā vācātre 1
 172 ttātāyyo dṛṣṭyau jsa . anyattārthya nāma
 vāmu haṃjsā're samtsārīṇau trinde 2
 173 handaruai kūro ttāsau nāndā jaḍīna
 ku samu pharu stāma ne ju ye parstā dukhyau jsa 3

162When because of the Kleśa-Rākṣasas all the beings had confused their unstable mind, 163Nārāyaṇa was unable (to help) there because beings themselves were confused by *kleśas*. 164Because of *kleśas* they had *karmas* and because of *karmas* many *kleśas*. Lost, pitiable, because of them they do not realize deliverance. 165Exhausted by old age, birth, disease, death, there is no one to preach deliverance to them. 166Then some went out completely from their houses. They practise austerities on the mountains, in the woods. 167In one a view thus arises: 'I will perform *pañcatapas*. The sun is my god. He will remove all woes.' 168Some fall headlong (and) remain thus. Others lie down on rough beds. 169One falls into a fire. Some fall from a mountain. One eats grass. One goes about naked. 170One has undertaken a *govrata*, one a *kukkuravrata*, one (adopts) the *ucchedadrṣṭi*, one the *śāśvatadrṣṭi*. 171Some good pleases, (yet) they do not perceive the true Path. Many have adopted various false views. 172Because of these views they are called '*anyatīrthikas*'. They intend to cross the sea of *saṃsāra*. 173Through ignorance, they have taken the false boat of another, where there is merely much exertion, (and yet) one does not escape from woes.

- Fol. 400^r 174 maskhalä nä nāma hvāṣṭā ttārthā paḍauysā
ttrāmu māñandā . dātā vaska kho ttā'ṣā' .
175 śātā vātco pūraṇi haṃberāte māstā
śamā rrundi kuṃbiye ttāna pūraṇa nāma 5
176 dādā aysāte nāma asāda hāra vāte nyūte
ysamaśśandau ttānai aysāte nāma yiḍāndi .
177 prabhūttā nāma ṣā baśdiye prahūtā .
sañai kāḍe asāda ṣā vā saṃñai nāma 7
178 niyaṇḍā nāma nyātā pūrā kye kaṣṭe
ysamaśśandau harbiśśu ṣṣava-mera gyaḍiṃgya 78
179 ttātā nā śśāstāra gyastuvolsto paḍauyse
nirvānā kīntha . kye ne gyu hamatā bvāre .

- Fol. 400^v 180 biśśā hanaṣṭāndā kūra pandā tsindā .
samu jsāna draya . haṃberindā avāya .
181 pharu nā ggāṣa' māstā handara-gāmā nāvātā
cu nā dātā harbiśśā śśūjātāna virundi . 1
182 ttiyi sāddhārthā ttu skyātu ttuṣātu' āstā
ysamaśśandau harbiśśu dāte yseru anāhu 2
183 vānau mamā nāstā nā karā handarā ttrāṇā
ttāna hāvyau karṃyau . klaiśyau jsa dukhautta . 83
184 bāḍā kāḍe vaysñā cu aysu paḍā yiḍai—
mā māsta praṇāhāna u pharu duṣkara kīre 4
185 ysamaśśandei harbāśśā nārvānā paḍauysā .
trāyākā hastamā śśāstāri hāmāne 85

174Maskarin by name is their chief, leading heretic. He is similar to a Fol. 400
thief with regard to the Law. 175The second, moreover, Pūraṇa, fills the
large Pot(hell)s of King Yama. Therefore he is Pūraṇa by name. 176The
third, Asita by name, has taught the world about evil things. Therefore
they have made him Asita by name. 177He is Prabhūta by name who is
abounding in evil. Very imperfect are his plans: he is Saṃjaya by name.
178He is Nirgrantha by name, the son of Jñātr, who attached the whole
world to the night-time of ignorance. 179These are their teachers, leaders
to the gods, to the city of Nirvāṇa, although they themselves are not
enlightened. 180They have all gone astray. They go about on false paths.
They are merely indeed filling up the three Apāyas. 181Numerous is their
following. Great is their contemptible heretical view. Their whole Law
is contradicted by one another.

182Then Siddhārtha, dwelling at that time among the Tuṣitas, saw
the whole world pitiable, protectorless. 183Apart from me, there is no
other stronghold. Therefore they are afflicted by their own *karmas*,
kṛśas. 184Now indeed it is time. Since I formerly performed great
praṇidhānas and many difficult tasks, 185may I become the leader to
Nirvāṇa of the whole world, the rescuer, the best teacher.'

- Fol. 401^r 186 ttāñi mās̄tā mul̄sde jsa vari štāni paś̄sāte
gyastyau jsa haṃtsa . ttuṣāto' gyastuvo' jsino .
187 ttīyā hastaṣṣei rūvu vīri haṃbāḍe
ysamaś̄śāndau harbi—ś̄śu rrūndete jsa ttītā 7
188 ś̄śāya-ysane āṣaṇa yāḍe kye ikṣvāka
ś̄śādūtanu pātaru rriṇo mātaru māyo .
189 kho ju pāsā byūca trāmu traṃdā kuvā'sa
hvarandai hālei . ṣṣīve māye rriṇe 9
190 cūḍe vā ś̄śīyā hastā rūvāna dās̄tā
kvī hajva hva'ndi . paḍā štāna bvāre 90
191 biś̄śāñe ś̄śāratete jsa ṣei vasutā hu-dandā
cvī haska ś̄śīya vasutā varttāte ś̄śīlu 1

- Fol. 401^v 192 kṣātai' ttāna haska cu kṣāta' hvāñāte mās̄tā
ś̄śāre byātagargye . kye biś̄śā klaiśa jānindā 2
193 rrūndātā hāmāta harbiś̄śā hālā mās̄tā
ttāru haryāsu jaḍi harbiś̄śu jāndā . 93
194 hvarandau ś̄śuṇḍina skute merā kuvā'ysu
biś̄śā hvaramciñi . haṇdara nyūjāte satva 1
195 ṣṣava byūṣṭa hūnā rriṇe harbiś̄śā byāta
kāḍai suhā saittā . sīravātī mās̄tā . 5
196 aysmū-t-i trāmā hāmāte uysnora virā
kho ju merā pūru varatā rrundi hvatātā
197 ttandrāmu gyasta mu-ṣṣuve hūna dātāmā
rre parste harbiś̄śā . hā braṃmana ggurṣte . 97

¹⁸⁶Because of this great compassion, he at once gave up life with the gods among the Tuṣita-gods. ¹⁸⁷Then in the form of an elephant-foal he then filled the whole world with light. ¹⁸⁸He made worthy of the Śākya-race those who were Ikṣvākus, his father Śuddhodana, his mother Queen Māyā. ¹⁸⁹As a sunbeam (enters) a room, so by night he entered the side of Queen Māyā on the right. ¹⁹⁰Why did he appear in the form of a white elephant? So that wise men knew him before. ¹⁹¹With every excellence, he is pure, well tamed. Since he has white tusks, pure, he will practise *śīla*. ¹⁹²He has six tusks because he will proclaim the six great, good *anusmṛtis*, which remove all *kleśas*. ¹⁹³There arose great light in all directions: he will remove all dark, black ignorance. ¹⁹⁴With his trunk, he touched his mother's right side: he will instruct all other beings in *pradakṣiṇā*.

¹⁹⁵Night became dawn. The queen remembers the whole dream. It seems a great pleasure to her. She has much contentment. ¹⁹⁶Her thought becomes such towards beings as a mother's towards her son. She spoke to the king: ¹⁹⁷'Such, lord, have I seen this night in a dream.' The king ordered all the brahmins to be called.

- Fol. 402^r 198 rr[z]ṇa ttū hūnu braṇ—manānu hvatātā .
 ttai vyāgarindā ha—rbiśśā pūre ysaiye 8
 199 rre cakkravarttā hāmāte ka mara ramīyi .
 puṣṣo narāmītā hastamo butte balysūste .
 200 śśādūtānā rrundā . māsā aysmya ttiyi
 kāḍe sīravātā śśāya harbiśśā sīra 200
 201 hayirūñi kāḍāna līmānā naltsutā bāsa
 pasālā hāmāte daso haṃbaḍe māsā 1
 202 pulśā nakṣatṭrā br—haspatā grahā ātā
 gyasta haṃgriya nāga līmānā bāsa 2
 203 spāte haṃpṛiya banhya vīri vicittra
 haḍā kāḍe vasute naunu ttāndāku beḍā . 3

- Fol. 402^v 204 pātcu vā harbiśśā ātāsā vasuśtā .
 panye kāḍe māsā . sīravātā uysnorā .
 205 gyasta biśśā śśāyyo ārīho tsīndā .
 avātsaryau harbiśśā andīvārā rrīṇe . 5
 206 urmaysde haṃbaḍā purra sata hamu bāḍu
 bajāṣṣa harbiśśā ysamaśśāndya ysautta 6
 207 samu naunu avātsare bīnāñu yanīndā .
 ttānau bīnāñina ttāte ggāha naranda 7
 208 anāha ysera . ysamaśśāndā vaysña
 hāmu lūmbinā bāsa haṃtsa-āspātā biśśā 8
 209 vaysña śā ysaiye kyau tcei'māñi heḍā gva'ta
 tcamna pyūvī'ru . rraṣṭo vajsāṣī'ru bāsśu .

198^rThe queen told the brahmins this dream. They all explain it to her Fol. 402
 thus: 'A son will be born to you. 199^rHe will be a *cakravartin*-king if he
 should enjoy himself here. (If) he should go forth completely, he will
 realize best *bodhi*.'

200^rThen there is very great contentment in the mind of King
 Śuddhodana. All the Śākyas are contented. 201^rFor the sake of enjoyment,
 he went out to the grove of Lumbinī. It was spring. Ten months had
 been fulfilled. 202^rPuṣya was the lunar asterism. The planet Brhaspati
 had come. The gods, the Nāgas assembled in the grove of Lumbinī.
 203^rVariegated flowers blossomed on the trees. The day was very clear.
 Gently it rains a little. 204^rThen the whole sky becomes clear. There is
 very great contentment in every being. 205^rAll the gods go to the meeting
 with the Śākyas, all the queens of the harem with the Apsarases. 206^rSun,
 full moon rose at the same time. All sounds on earth disappeared. 207^rOnly
 the Apsarases make gentle lute-music. These verses came out of that
 music:

208^r'Protectorless, pitiable Earth, now may you in the grove of Lumbinī
 be altogether possessed of a refuge. 209^rNow is one born who will give
 you eyes, ears, so that you may hear, may rightly see all.

Fol. 403^r 210 hana sta jaḍīna kyau paṭalu jāndā puṣṣo
 imu ṣā ysaiye marā lumbinā bāsa hve' 10
 211 kūra tsutāndā ttāra-pandāka pharu
 rraṣṭo nājsaṣḍe ṣātā umā pande śsāru 1
 212 jāndā jaḍimgyu haryāsa māstu kāḍe
 nuṣṭhuro ttāḍetu kho urmaysde ṣṣavo 17
 213 trāmū pārṣṣa . dātīnau yīndā gguvo'
 tcamāna hāmīru hivye uī' vīri biśśā 8
 214 heḍū khiṣṭe . amṛtu māñīamdu
 kye biśu āchā jāndā klaiśīnā māsta pharu 9
 215 ttiyi ttāye nvāgā panata gyaṣtyau hamṭsa
 rriṇa kho ye hayāḍā iñi cambai banhyā . 20

Fol. 403^v 216 tsāṣṭu v[ā]stāta . banhyu dastāna vātā
 rrūdātā hāmāta ttuvare lumbinā bāsa .
 217 kau baudhisatvā merā kvā'ysāna dāstā
 hvaramkya kvā'śa kho sarbandā urmaysde 7
 218 śsakkrā brahmānā thaunu vīri nāndā
 gyastūñi rraṣṭu hamatā śsando vāstātā 8
 219 nai ju vā merā ttu skyātu chādrā kvā'śa
 surai kāḍe ysātā nandā nāgā vanandā 9
 220 tti āksuttāndā pajsamā kāḍāna ysā—
 nājā hauda pve byā—ṣṭe vāysau puve vāte rrusta .
 221 purmo dāso jsāte sarvai māñite gyūnu
 mātā rrūdātā hāmāta ttiyā pātāste 1

210 You are blind through ignorance. Today a man is born here in the Fol. 403
 grove of Lumbini who will completely remove your cataract. 211 You
 have become false, very much on a dark path. He will rightly show you:
 "This is the good Path for you." 212 He will remove the very terrible
 darkness of ignorance, black, great, as the sun (removes) night. 213 So
 will he put the remedy of the Law in your ear whereby you may be
 wholly in your senses. 214 He will give you drink resembling nectar,
 which will wholly remove the many great diseases of *klesas*.
 215 Then, after this song, the queen rose up with the goddesses, as one
 rejoices, before a *campaka*-tree. 216 She became calm. She held the tree
 with her hand. Great light arose in the grove of Lumbini. 217 When the
 Bodhisattva appeared from his mother's side, (it was) on the right side,
 like the rising sun. 218 Śakra, Brahma received him in a cloth. The divine
 One himself stood upright upon the ground. 219 At that time there was no
 hole for him in his mother's side. Very pure was he born. Nanda the
 Nāga, Upananda, 220 then began to bathe him to do him reverence. He
 strode seven steps (and) in his steps lotuses grew. 221 He goes in the
 eastern direction. He resembles a lion in his gait. A great light arose.
 Then he spoke:

- Fol. 404^r 222 aysu yanāmā ysyemate āchānu ysaro—
 ñi maraṇu puṣṣo amttu parrijimā uysnora 2
 223 bajāṣṣi hastarā brrahmānina rriye .
 sarasvatā hona . dātāna harbiśśā satva 3
 224 kṣei' padīya śśandā ārautta hamaggu .
 po' yā namasīndi . gyasta harbiśśā ttīyā 4
 225 spāte bādāndā limbānā bāsa gyastūña
 kvī śśāya daindā kāḍe nu duṣkaru saittā 5
 226 kvī hajva hvā'ndā nāmāttāña ditāndā .
 purmo diśo byāṣṭe śśando vāysa vara rrusta 6
 227 ttai busta hvāṣṭā hāmāte lovi paḍoysā
 biśye śśāratete ne samkhiltte samtsera 7

- Fol. 404^v 228 kyai battamu bvāte biṣṭu hastamu dātu
 samu rro mara ysamtha hauda nāste samtsera 8
 229 pharuī gyastūña . pajsama gyasta yidāndi
 rre yā puṣṣo kīntha kavilavāstu ttuvāste 9
 230 aysātā dāte ggūnā pharu duṣkara māsta .
 bitamā yi hāmāta cu sei ttarā hārā iyā 30
 231 dāte gyastuvo' āṇi bodhisatvu se ysātā
 hamdrauysī vālsto jambutīta vahāṣṭā 31
 232 śśādūtānā rrundā vīra kūṣḍā vāstātā .
 rre yā hā parste . thatau ttīyi ttuvā'šte 32
 233 dāte bodhisatvu puñyau āysāte trāmu
 samu kho nākā ysarnei ratanyau biśśā vūḍā . 33

222 'I will make an end utterly of birth, diseases, old age, death. I will deliver beings.' Fol. 404

223 His voice was better than Brahma's. He excelled Sarasvatī in speech, in appearance all beings. 224 In six ways equally the earth moved. All the gods then worship at his feet. 225 They rained down heavenly flowers in the grove of Lumbinī. When the Śākyaś see it, it appears very marvellous to them. 226 When the wise men, knowing signs, saw him—he strode in the eastern direction; lotuses grew there on the ground—227 they recognized him thus:

'He will become chief of the world, leader in all goodness. He will not be tainted in *samsāra*. 228 One who realizes the best Law under his least pupil will obtain only seven more births here in *samsāra*.'

229 The gods did him many divine honours. The king brought him right back to the city of Kapilavāstu. 230 Asita saw many marvellous, great signs. Doubt arose in him what such a thing as that should be. 231 He saw the Bodhisattva while among the gods: 'He has been born. He has descended through the sky to Jambudvīpa.'

232 He approached the palace of King Śuddhodana. The king then ordered him to be brought quickly. 233 He saw the Bodhisattva. He was so adorned with merits as a golden ornament all covered with jewels.

- Fol. 405^v 234 hā yā dīṣṭa nāte biṣṣī lakṣaṇa spāṣṭe
 namasātai ttere jsa po' ākṣutte bremā . 4
 235 rre ṣṣayu braṣṭe cūḍe bremā māḍāna
 ttai hvāñāte ṣṣei . hīva bremāmā karma 5
 236 cīyā ṣṣāte sarbite balysūñi urmaysde .
 ne hā ttārā ehāte mamā jīvāte gyasta 6
 237 ka mā va hā jīvāte tterā auttā vātāya
 ṣṣa muho parchāṣa ttu nei' kye mā dukha jāndā 7
 238 ttu ma vāmā tvā'ya ku ysamthīnā bei'sa .
 maraṇīgye khvīyā ysyāmatigya ttaragga 8
 239 klaiṣīnā magara kye duru ttāsā panaṣṭa
 ṣṣa muho nve bāgyo ttāru tcalco ttuvāya 9

- Fol. 405^v 240 ttīyi vā vāñā ttuvāstāndā tta pyūṣṭu
 po' yi namasātāndā pīḍa ṣṣānye gyasta . 40
 241 huṣṣātā rraysgu harbiṣṣe sīye ṣṣahāne
 iṣvastu cakṛṇa . kau' rraukyo haṃkhiysgyo 41
 242 ṣṣahāne jsa purrde śśūkā harbiṣṣā śśāya
 ggaupyu vā nāte . u andīviro ttīyā 2
 243 kvī gyasta daindā se andīviro āste .
 āljsanyau yā harbiṣṣu nyānarthu yāḍāndā 3
 244 ma ttārā bitandā strīyānu vīrā hāmu
 brī ju ye niṣṭā . strīyānu ttatvu karā 4
 245 nauna salāva tcamna jsīrāre samu
 ma ṣṣāni pīre . drūje hvāñīndā biṣṣe 5

234He took him up in his hand. He saw all his *lakṣaṇas*. He worshipped him with his forehead at his feet. He began to weep. Fol. 405

235The king asked the *ṛṣi*: 'Why do you weep, gracious one?'

The *ṛṣi* speaks thus to him: 'I weep over my own *karmas*. 236Until he rises as Buddha-sun, my life will not last so long, King. 237Would that my life should have lasted so long! He would give us to drink that nectar which will remove my woes. 238He would convey me across that sea where are the whirlpools of birth, the waves of death, the billows of nativity, 239the sea-monsters of *kleśas*; in which the boat has been lost far away. He would convey us across to the further shore on a ship.'

240Then they took him to a temple. So it has been heard: the gods, though painted, worshipped him at his feet.

241He grew up quickly. He learned all the virtues, arrow-shooting, discus-throwing, reckoning, counting. 242In virtue he alone surpassed all the *Śākya*s. He took Gopikā and then a harem. 243When the gods see him: 'He dwells in the harem', they fully informed him with songs:

244'Be not so besotted upon women. One is really not at all beloved of women. 245Gentle are the words whereby they merely deceive. Do not believe them. They all speak lies.

- Fol. 406^r 246 byāta tā strīya jsidātā hataro uho
 kho ekaśṛṅgā mara riṣayā vātī paḍā 6
 247 parehu vaysña ka nā anāspetu yane
 anāhu yseru ysamaśśando vaysña biśśu 7
 248 ttandiya vaysña . ysamaśśandei biśye samu
 anāhā yserā uho jsa āspāta śśāna 8
 249 uryānu baḍe handaru kālu padāya
 ysāḍu dāte hvam'du biśśī aṅga vatcasta 9
 250 śśīyāñī ggūne tcanā śśāmāña kūysā
 tcāramphā dīsta ttīyā sārāhu pulśtā 50
 251 kye śāte ttandrāmā tta hvate sārāhā ysāḍā
 panye ysare hīsto samu śśūkāye ttīyā 1
- Fol. 406^v 252 panye ye śā gyasta ustamu trāma nāṣa'skya .
 ttīyā puṣṣo iṣṭā . pātcu vātcu naltsaiye 2
 253 āchānau daiyā muḍau tter ku ne vātco .
 śśamanu dāte ttītā ttu iryāvahu ysūṣṭe 3
 254 kūṣḍu vātā iste śśīve tsāṣṭo nita'stā .
 śśīvalyo harbiśśu amdiviru daiyā 54
 255 ttai hāmātu ysramña ne māñimā ttattika .
 śuvo' śśavo naltsutā samu gyastyo hamtsa . 55
 256 pravajo nāte ca—rāte duṣkara-cāryo
 kalā-yuggā śśu . ttīyā māru ggīho nāte .
 257 cīyi siddhārthā panatā duṣkara-cāryu
 hāsto pastātā . bodhi-banhyu varāl[st]o 57

246 You remember a woman: she once deceived you when you were here before as the Rṣi Ekaśṛṅga. 247 Be restrained now: "How shall I make not without refuge now the whole protectorless, pitiable world?" 248 Such a refuge now for the whole protectorless, pitiable world is by you alone.
 249 He rides to a park at another time. On the way, he saw an old man. All his limbs were crippled, 250 his hairs white. There were wrinkles on his face. (He was) stooped. He had a stick in his hand. Then he asks the charioteer: 251 "Who is such a one as this?"

The charioteer spoke thus: 'An old man.'

'Does old age come to everyone or only to this one alone?'

252 'Such as this, lord, is finally the end of everyone.'

Then he returned. Afterwards he goes out again. 253 He sees a sick man, a dead one. No sooner had he next seen a monk than he then approved of his deportment. 254 He returns to the palace. He sat down calmly at night. He sees the whole harem as a charnel-house. 255 Thus it occurred to him in his heart: 'I will not remain here.' In the middle of the night he went out with the gods alone. 256 He undertook *pravrajyā*. He practised a difficult course. The Kaliyuga then accepted Māra as helper.

257 When Siddhārtha rose up from his difficult course, he set off for the *bodhi*-tree.

- Fol. 407^r 258 svastākāna nāte ysāyse hamatā haraṣṭe
 dī bodhi-banhyā . varata baste palaggu 8
 259 ne ne paname thānāna vyavaysāyu vistāte
 kāniū na-ro hastamo balysūstu bvāne . 9
 260 mārā hā hiṣṭe . dutarā īrate daṣṭe
 nai hāḍe ttāre śśaṭhyau jsīḍu yāḍāndā 60
 261 hamatā hā ātā haṁtsa hīṇe jsa ttīyā
 kāḍai pharu hīna biysārjūna bihīyu 1
 262 kalā-yuggā nā trandi harbiśśānu jsahera
 ne ju ye hvatu tīndā ttu hāru harbiśśā hona 2
 263 patānai vaska mā—ri kāḍaru thīye .
 kū panama hamatā ma puva' nyo ju ye yīndā 3

- Fol. 407^v 264 sāddhārthā aysmū bvemāte jsa habiriste .
 handarna rraṣṭo . nātana harbiśśu spāṣṭe 4
 265 ttuśśā biśśā dharma uysānye jsa paysānde .
 jītai varā ṣṭāna satva-saṁṇa ttu kālu 5
 266 samu ṣkaunda ṣṭāre gyaḍi pracaī dharma .
 balysūstu bustā . mṛṭtyu-māru hatcaste 6
 267 jāte kleiśa-māru gyastu māru vaphūste
 tcabriyei harbāśśā dāse vāte biśśo hīnu 7
 268 kalā-yuggā ṣṣu . harbāśśā varṣṭānā tcabri—
 ya cvī śśaṭhe byūgga drūje īrye yole 8
 269 bāśśā ṣṣu vā ttīyā uttarāvatā trande .
 drṣṭā vara kūre harāte hiṁduva-kṣīra 9

258 He accepted grasses from Svastika. He himself stretched out under the *bodhi*-tree. There he took up the *paryāṅka*-position: 259 'May I not rise up from this position', he made the resolve, 'until I realize best *bodhi*.'

260 Māra sent forth his daughters, cunning, skilful. Yet they could not deceive him with their wiles. 261 Then he himself came with an army. Very numerous was his army, extremely terrifying. 262 In the Kaliyuga he entered the womb of all of them. One cannot with the voice describe all this thing. 263 Before him Māra drew his sword against him: 'If you rise up yourself, fear not. One will not do anything to you.'

264 Siddhārtha collected his mind with wisdom. He beheld all rightly within, without. 265 He recognized all the *dharma*s as empty of self. At once the notion of being was removed for him at that time: 266 'Dharma's are created merely by reason of ignorance.' He realized *bodhi*. He crushed Mṛtyumāra. 267 He removed Kleśamāra. He drove away Deva(putra)māra. He scattered his whole army in all directions. 268 At once all the trickeries, disparagements, lies, wiles, evils in the Kaliyuga were scattered. 269 Then all the false beliefs (that) had entered Uttarāpatha, (that) had remained there in the Indian land;

- Fol. 408^r 270 ysurā briyā jaḍi ttā biśsu vīrā biraṣṭa
 balysāñi hvate jsa . kade duṣpāta dīra 70
 271 ttrāvāysa-valyo jsa pāṇḍāvātu pajāṣṭi
 brrahmānā gyastī . ājīṣāte dātu 1
 272 bārāṇaysā ā—ñi ggei'śśāte dātī cakru
 kauṭijñā bustā pa—dā hastamu dātu 72
 273 urbilye dānde . nāgu biṣṭyau haṁtsa .
 urbilya-kālsavu puṣṣo parrāte dukhyau jsa 3
 274 rājagrhi trande biṁbiysārā ṣṣu rrundi
 pharu handarāṇu baste pando avāyi .
 275 upattāśsu kaulāttu nārvānā ttuvāste
 śśāysanī dvāsu salī kṛvā-yuggā ṣṭātā 5

- Fol. 408^v 276 cī parrāte dvāsu sa—lī kalā-yuggā vaska .
 praharaṇa sūste u āysīru padande .
 277 prāmūkṣa-saṁvarā baṭhi māñāte styūdā
 kyai pamātu yindā nai ne karma ttāhvaindā 7
 278 upāsaka-saṁvarā kho ye ysārātaru bā—
 ste haṣṭa śśākṣāvatā baṁggāmu padande . 78
 279 smṛṭty-upasthāne durna samya-prahāṇa
 pūrnānu bājo rāddhā-pāta kho hālste 9
 280 bala indriya rrājsei bādāri māñam—
 da hoda bodhyāṅga samu kho kāḍarā trāma
 281 cakṛ māñandā haṣṭā-ysanī utārā
 rraṣṭā śśārā pande ttātī praharaṇa sūste 1

270 anger, passion, folly—these had spread everywhere—by the Buddha- Fol. 408
 power became very powerless, feeble.

271 He accepted alms from Trapusa and Bhallika. The god Brahma brought him for the Law. 272 While in Vārāṇasī, he turned the Wheel of the Law. Kauṇḍīya was the first to realize the best Law. 273 He tamed the Nāga* of Urubilvā. Together with his pupils he rescued Urubilvākāśyapa completely from woes.

274 He entered Rājagrha. He closed the path to Apāya for King Bimbisāra, for many others. 275 He brought to Nirvāṇa Upatiṣya, Kolita. His Śāsana lasted twelve years in the Kṛtayuga. 276 When twelve years had elapsed, on account of the Kaliyuga, he prepared weapons and fashioned armour. 277 The *prātimokṣasaṁvara* is like a strong cuirass: when one has put it on, *karmas* will not strike one. 278 The *upāsaka-saṁvara* is like one who has pulled on a breastplate. He fashioned the eight *śikṣāpadas* as armour. 279 The *smṛtyupasthānas* are bows, the *samyak-prahāṇas* like shafts, the *ṛddhipādas* like spears. 280 The *balas*, *indriyas* resemble a sharp missile. The seven *bodhyāṅgas* are just like swords. 281 Resembling a discus is the eightfold, noble, true, good Path. These weapons did he prepare.

* On the taming of the Nāga (not 'elephant' as Leumann) see *Mahāvastu*, iii. 429-30.

- Fol. 412^r 318. jātā
 aniccā rrāsa tvissē tsute āye puṣṣo 19
 319
 pihasti *banhyi* pvāca jāta dīrna puṣṣo 320
 320
 ttrāmu thu balysa ko nihutā āye jāta 21
 321
 ku hāḍe balysa tvī jīṅga nistā karā 22
 322
 kho purra ne dātte ne hāḍe ttāna hārna jāta 23
 323 -o—
 holañā vātucu handarñā sūstā biśsa 24

- Fol. 412^v 324 -o—
 holañā vaṃṇā hālysdā ttrṣṭhandā dya 25
 325
 ne hāḍe ggaṃgye ūtca ttāna hārna jāta 26
 326
 cvī ne ne saindā karmosta hvā'ndā jaḍa 27
 327
 ṣā uttarūvā sarbandā seittā hamā 28
 328
 ttārrā ttīyā ṣṣava purvandiśvo' 29
 329 -tā
 ttārrā ttīyā purvatī byūstā ṣṣava 330

327-9 cf. 14. 26-9.

Leningrad folio of which no photograph is available. The text is reproduced from E. Leumann, *Lehrgedicht*, p. 353. The folio number has been assigned conjecturally; see Leumann p. 352. In the *Lehrgedicht* it is called 'fol. y [E^s 319-30]'.
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. . . 318 removed under the control of impermanence. It would have become wholly destroyed for you. . . . 319 The cool under a tree cut down is utterly removed. . . . 320 So you, Buddha, if you should have disappeared, been removed . . . 321 But since, Buddha, there is no disappearance of you at all . . . 322 as when the moon does not appear it is nevertheless not for this reason removed . . . 323 Elsewhere again it burns in another house . . . 324 Elsewhere now standing present, behold . . . 325 But the water of the Gaṅgā is not for this reason removed . . . 326 since to him fools do not seem *karma*-afflicted men . . . 327 It (is) the same (sun that) appears rising in Uttarakuru. . . . 328 Then there is dark night in the eastern regions. . . . 329 Then the dark night in Pūrvavideha becomes dawn.
 Fol. 412

- Fol. 417^r 378 tterā ku samu barnei biśśā kūśā vāstātā
 panā hvai' hāḍe rro candarno grūstā . [378]
 379 kuī šṣu kaljīru samu rro dūte ne ka—
 lste trāmu māñamḍina puṣṣo dātā panaṣṭā 9
 380 dātā uysnora vaysñā kṣīno paśśāndi
 tcamna biśśā balysa hastamo busta balysūstu 1
 381 ku ṣṭa śśuṃñā skandha uysānye jsa hvañāre
 nairātma trāma kho nāрмаi uysnorā 82
 382 vina ātme jīvāte samu pracai iñi .
 trāmu haṣkonda samu kho yandri padandā 3
 383 pracaina hettuna ttāte harbiśśā ṣkaumgye
 vāna hettu-pracai hārṣṭāyā ne byore 84

- Fol. 417^v 384 ce ne hettu-pracai dharmānu bvāre .
 samu viparyāysyau samṣārā haṣkaundā 4
 385 ttā ttuto balysānu ustarāndā nātūkyo
 dātā māñanda haṃbañindā salāva 5
 386 duta draya dātā bāstā dārsā salāva
 tcamna śśāra ṣṣadda rraṣṭa dṛṣṭā buvīndi 6
 387 ttathāggatta-ggarbhā . trāmu vaṣṭāte pūlstā
 kho ye ratanu nāsta u dī śśandau prīhā 87
 388 puṣṣo eka-yāni dharmā-kāyā abhāvā
 dātā hvāñāmatā hārṣṭāyā panaṣṭe 6
 389 ttāna hārna śśāsani hārṣṭāyā buvīndā .
 kalā-yuggāna vaṣṭā—tā āviṣṭai ttiyā [.]

378 No sooner had every drum been split than each man calls to his drummer. 379 When they would strike it, it is merely beaten. It does not resound. Similarly, the Law has been utterly destroyed. 380 The beings have now given up the Law whereby all the Buddhas realized best *bodhi*, 381 wherein the *skandhas* are taught as empty of self, without self like a (magic-)created being, 382 without self, life, due merely to *pratyaya*. They have been fashioned just like a created mechanism. 383 All these *saṃskāras* are due to *pratyaya*, to *hetu*. Apart from *hetu* and *pratyaya* they do not really exist. 384 Those who do not understand the *hetu* and *pratyaya* of the *dharma*s: 'Samsāra is created merely by the delusions', 385 remove this Buddha-teaching, compose words resembling the Law: 386 'There are three *dhutas*, twenty *dhātus*, thirty discourses', whereby good faith, true belief is harmed. 387 The *tathāgatagarbha* is hidden as one who would obtain a jewel and conceal it under the earth. 388 In the case of non-existence of the *Ekayāna*, of the *Dharmakāya*, the preaching of the Law in fact completely disappears. 389 For this reason the *Śāsana* is in fact harmed. It was then afflicted with the *Kaliyuga*.

- Fol. 418^v 390 mlecha sarbindā pa—jsama-jsera hāmāre
 ttāna cu na-ru kṣīrū puṣṣo dātu paśśindā [90]
 391 biśśā samai-dṛṣṭya buvanindā ne dāru
 kṣīrūna dātāna kāḍe duṣpāta' dīra 1
 392 balysānā dātā pāta'jsa draite pharāku
 ku ṣā bajāte hārṣṭai ttuṣṣe ttārā tsutāndā 2
 393 śśakaunā ṣu nāma yavanā palvalā draya
 ustamyē kālī mlecha rrundā hāmāre 93
 394 ttā biśśā saṃkhārama padajśindā u balsa .
 cu ro samai-dṛṣṭya ttā nā tvīṣṣe yanindā 4
 395 paḍāṃjī vīrā kāḍāna śśāsanu balysā
 biśśu bajevindā uttarāvātā ttīyā 5
- Fol. 418^v 396 kauśśām[ā] nāma dakṣāṇāvātā kṣīrā
 mahindraysenā varata rre ttiñā kṣīra 6
 397 tte pūrā ysaiye baṭhāna haṃtsa balondā
 maharamggā pāta'ñyau hūṃjīnā yā dasta 7
 398 duṣpraysavā nāma hamye ṣṣīve ro ysyāre
 paṃjsa sate pūra hāruvānu balonda 8
 399 hūjīnai bārā nuṣṭhuru ttīyā vabeḍā
 kvī nimittañā ha—jva braṃmana daindā 99
 400 ttai vyātarāndā sāne harbiśśā purdā
 ysamaśśandiya rru—štu śśūkā ustamu yindā 400
 401 kāḍe thatau huṣṭā śśūrā hāmāte bihītu
 ysurgyi kāḍe caṇḍā nuṣṭhurā drātai rrays[g]ā [1]

- 390 Mlecchas will rise up. They will be worthy of honour, since they have not yet given up completely the Law of the land. 391 All those of right views will before long be corrupted. (They will become) very powerless, feeble with respect to the Law of the land. 392 The Buddha-Law maintained many powerful (men). When it is ruined, those in fact perished. 393 Śakuna by name, Yavana, Pahlava, three Mlecchas will in the last time be kings. 394 These will set on fire all the *saṅghārāmas* and *stūpas*. Those who are still of right views they will destroy. 395 On account of former hatred, they will then damage the whole of the Buddha's Śāsana in Uttarāpatha.
- 396 Kauśāmbī by name is in the land of Dakṣiṇāpatha. Mahendrasena will be king there in that land. 397 A son will be born to him, powerful with armour, a champion in strength, his hands (stained) with blood, 398 Duṣprasava by name. In the same night also, five hundred powerful sons are born to the merchants. 399 A rain of blood rains down fiercely then. When the wise brahmins, knowing signs, see him, 400 they so prophesy of him: 'He will overcome all enemies. He will at the end exercise sovereignty alone on the earth.'
- 401 Very quickly does he grow up. He becomes extremely brave, angry, very fierce, terrible, quick-moving, impetuous.

- Fol. 419^r 402 cu tte draya rrunde ttā hama-hauva hāmāre
 biśśā haṃtsa hīñi jsa ysamaśśandau virā . [2]
 403 avaśśārṣṭā rrunde bajevindā jsanindā
 mahindraysenā . rrundā vaska barāre 3
 404 mahindraysenu ṣṣu duṣpraysavu ttu kālu
 rruṃdu aviṣṣimjāte satā-ysārai hīna 4
 405 ttiñi haṃtsa hīñi jsa patā rrunde naltseyā
 aśśa nā uysmalsta u aśā nyūrrāna nyūrda .
 406 āysiru paṃjsau . pamātāndā vācātru
 praharaṇa nā rrājsā pharu hālśti barindā 6
 407 vū panata ttārā haṃtsa hīñi jsa rrunde
 rraymo thamjāre u ākṣvindā juvāre 7

- Fol. 419^v 408 hālśti vāte śśūjātu handārā barindā .
 cālonyau nuṣṭhuru kāḍe bindi bihiyu 8
 409 kāḍaryau śśūjātu rrūhārā bitcampha .
 hvatā hvatā nā ttā—ma kamale śśando ggaḍāre
 410 durnānu ṣpaggā . burjsā hālśtinu mästā
 ṣkalā pātūśānu ku kāḍarna manindā 10
 411 ku ṣṭa bista śśāre ku vā khasta pāhasta
 bijūndā śśānye haṃdārā ggaḍāre 1
 412 uskāna nu bendā suṭṭha bei'śśa vāstāta
 śśandā nā khāśāte haṃjsaṣṭāna hūñu 2
 413 aśśau hināhāna bistā nva'ysāre .
 māstu bichānindi u diśe virā baysā[re]

402 These three kings become equal in power. With their army Fol. 419
 they harm, smite all the 403 remaining kings in the world. They ride
 against King Mahendrasena. 404 At that time Mahendrasena consecrates
 Duṣprasava as king. A hundred-thousand is his army. 405 With his army
 he goes out against the kings. Their horses are groomed and harnessed
 with a horse's harness. 406 They put on various armour, clothing. Their
 missiles are sharp. They carry many spears. 407 Those kings rose up
 hither with their army. They draw up in battle-array and begin to fight.
 408 Some bear spears against one another. They pierce very, extremely
 fiercely with daggers. 409 Distracted, they attack one another with
 swords. Then their heads roll severally upon the ground. 410 There is a
 discharge of bows, a great flashing of spears, a sound of drums as they
 smite with the sword. 411 Where they lie pierced, where struck, smitten,
 some lie lifeless. 412 Vultures came high above them in a whirl. The earth
 greedily drinks their blood. 413 The horses pierced by the vanguard rush
 away. They neigh loudly and run in all directions.

- Fol. 420^r 414 panā śśando tcamphā u dū māstā bajāṣṣā
 halahala hoḍa nā haṃbitta pāhatta [4]
 415 pale magarāmala rrinthindā bāhiyu .
 myau sarbindā bra—nthā hīstā hātimgya 5
 416 vahasta joysā u pharu bāsta pāhastā
 biśśā biya hūñe jsa kho ye rakṣaysa daitā .
 417 tta tta nā parrusindā diśta ṣṭānye hālštā bā—
 dāra kāḍare kho ju bātāva pasūste 7
 418 nuṣṭhurā nā aysmū kāḍe śśūjātu vīri
 ata nu śśuru saittā kye vara haṇdaru jsindā .
 419 kū mulśu mulśu nyū—ltte harbiśśā hīna
 varī vā sarbāte kho ju khviyā samudru 9

- Fol. 420^v 420 śvānā kārindā muḍā cambuve vīri
 birgga rrūvāsa hā—ysa ṣṭāna nuveindi 20
 421 haṃdārā bāstā—na kye nāndā pahīya
 nuva nu hā būta ūśa—hārā ggāma 1
 422 pūrñānu hālštānu pharu paltcana śśando
 haṃtsa kamalyo jsa baysgu phāñā ggaḍāre 2
 423 nvaṃthārā draya haṃtsa hīñe jsa rrunde
 vahindā nā dharmā ysahāte māstā bajāṣṣā 3
 424 āphāḍe ni rraysma haṃdajsāre ggāyyo jsa
 durāhe śśande āhaljānindā 24
 425 samu nā baṃggāmyau āspāta puvaindā
 padama nā pale paskāyālsto barind[ā 5]

414 In every place there are tumults and trouble, a loud din, cries: Fol. 420
 'Give it to them, pierce, strike!' 415 Flags, *makara*-banners flutter about
 greatly. Clouds rise up. A black whirlwind comes. 416 The fighters were
 struck down and many were pierced, smitten. All were smeared with
 blood as one sees Rākṣasas. 417 The spears, missiles, swords in their
 hands gleam as lightning flashes. 418 Very fierce is their mind toward
 one another. It seems very good to them when one kills another there.
 419 When the whole army from time to time sinks down, at once it rises
 up like the waves in the ocean. 420 Dogs drag the dead to the bushes.
 Wolves, jackals howl in the distance. 421 Some of those pierced whom
 they have taken have fled. Behind them are Bhūtas, strength-robbing,
 swift. 422 Many fragments of arrows, spears, together with heads, lie
 thick on the ground in dust. 423 With their army, the three kings retire.
 For them the Law disappears. The loud din dies down. 424 Their ranks
 are disordered. They gallop away together in groups. They contract
 the far-flung regions. 425 Scarcely is there protection for them in armour.
 They are afraid. Winds carry their flags backwards.

- Fol. 421^r 426 samu ne hā bendā hamtsa hīñi jsa jsāte
 duşpraysavi draya ttā vara rrunde jsañā[re]
 427 satā-ysāre šye šye vāta rrundi ššu hīna
 biśšā tvīšše tsindā bišye śśāndiye ttīyi 7
 428 duşpraysavi harštā rro rre ustamu vātco
 ākšūtā baśdye tte nuşthuru pvai'ttā . 406
 429 ttīyi vā pyūşde aštā śśārşakā nāma
 pāṭaliputrā şşamani hajū bihīyu
 430 drrai pīla dātā biśšā sīyā tta kei'tā
 ni ju ye mamā ttausau ttū haṇdarā jāndi . 30
 431 ttīyi hā hei'tā thatau śśārşaku kūśde
 hamtsa biştyau jsa . trvilei vara hīštā 31

- Fol. 421^v 432 rrundā ākšūtā . dharma-diśano yīndā
 kāḍai ārahātā balysānāna hauna 2
 433 cī şşadda byehāte rre śśāsanu vīrā
 śśārye hārā dirye vīvāgu vajsīşde 3
 434 ttṛvilei harbiśšā baña karma pacaste
 aysu jsatemā rrunde hamtsa hīñi jsa drraya
 435 thu ma ttrāya vaysña narī stauru puvai'mā
 ttu mā ggīhu ko va bişyau karmyau parsu 5
 436 ttai hvāñāte śśārşakā pharu nātai gyasta
 atā baśdo māštu ce ttārā jsatei uysnora .
 437 vāna balysi nāštā kye biśšo baśdau hautta
 vāstarna hvīyā kye śśau jsindā uysno[ru]

⁴²⁶No sooner does Duşprasava come upon them with his army than Fol. 421^r
 these three kings are killed there. ⁴²⁷A hundred-thousand was the army
 of each king. They all perish. Then of the whole earth ⁴²⁸there remains
 at last Duşprasava as king.

At length he begins to be greatly afraid because of that evil. ⁴²⁹Then
 he hears: 'There is at Pāṭaliputra a very wise monk called Śīrşaka. ⁴³⁰He
 has learned all three *piṭakas* of the Law.' He thinks thus: 'No one else
 removes this fever of mine.' ⁴³¹Then he sends off to seek Śīrşaka quickly.
 The *tripiṭaka*-knower comes there with his pupils. ⁴³²He begins to give
 an exposition of the *Dharma* to the king. He pleases him greatly with
 the Buddha-word. ⁴³³When the king acquires faith in the Śāsana, he
 perceives the *vipāka* of a good thing, of a bad. ⁴³⁴Before the *tripiṭaka*-
 knower he confesses all his *karmas*: 'I have slain the three kings with
 their army. ⁴³⁵Deliver me now. I fear hell greatly. Help me in this.
 Would that I may escape from all *karmas*.'

⁴³⁶Śīrşaka speaks thus to him: 'You have, King, committed very
 much great evil, since you have killed so many beings. ⁴³⁷Apart from
 the Buddha, there is no one who could tell the whole evil in detail of
 one who kills a single being.

Fol. 422^r 438 ttāna cu ysamaśśamdyā ttārā nāstā ajserā
 panye uysnorā kho brī jivātā gyasta [8]
 439 kyerā paiya pādā hāmāte o vā khāṣṭā
 cu varā pharu merā karya o vā pīr<ā> 9
 440 biśśo karyo merā ṣā hve' ttuśśīma yīndā
 kye handaru jsīndā haysānandai ṣṭānā 40
 441 cvī rro suha dyāña cu puña tcera uysnorā
 cai jsīndā ttyau jsei . durā yīndā biśyau jsa 1
 442 drraya vara kleīsa pāta'jsa styūda hāmārā
 cīyā rre hvadu . hamatā jsīye pariīy 1
 443 ysurri hā hāmāte ysurri huṣṭā samtsera
 cvī hīvī jivātā brī tvī ttuṣṣe yīndā . 3

Fol. 422^v 444 tt[ā]n[ai] marā brīyā k[ā]d[e] styūdu bihīyu
 bañite samtsera ku ne ne parstā dukhyau jsa .
 445 cvī dāta-saṇa se ārragāḍu jsataimā
 ne mā ju vara baśdā ṣi jaḍī anāvu 45
 446 ttāna cu ṣātā dātā paḍā māstamā hvīnde
 pīrmāttamo sūtru ku ju ye satvu ne jsīndā .
 447 adārnī hāmāte ttaganai duru yīndā
 cvī halci aṣṭā ma—rī ṣṭāniye harstā 47
 448 para-dārā nārā handaru kṣumdo nāste
 ṣei māstā drūja se dātānai jsataimā 8
 449 ṣi byūmggā khvei jsate pāṣkālṣṭā biśyau jsa
 ysanyau hīśśādyau hayūnyau jsa ce mī[de]

438since there is nothing on earth as inviolable to every being as his beloved life, King. 439How long is it nourished or given to drink! How much toil is there for the mother or for the father! 440That man who knowingly slays another makes empty all the mother's labour. 441The pleasures yet to be seen by him, the merits to be performed by the being—one who kills him makes him far from all these. 442Three *kleśas* arise there powerful, severe, when the king himself orders a man to be killed: 443anger arises in one; one's anger in *samsāra* grows; although one's life is beloved to one, he destroys it for him. 444Therefore his passion binds him very, extremely firmly here in *samsāra* so that he does not escape from woes. 445If he has a notion of the Law: "I have slain a guilty one: there is no evil there for me," that is purely ignorance, 446because this was once said to be the greatest Law in the very first *sūtra*: that one does not kill a being. 447Theft from him occurs. One makes him far from his wealth. Whatever he has remains his only while here. 448"The wife of one who seeks another's wife obtains another husband." That is a great lie. "I slew him according to the Law," 449That is slander. When one has killed him, the one who dies is separated from all kinsmen, relatives, friends.

- Fol. 423^r 450 ysīra hvāñauñi cvī ye jsiye paritā
 ṣṭakula kāde māstā cu muḍā ggalte anā[rru]
 451 varata ysurrā ka—stā varatā māstā arā—
 tā ṣi māchādṛṣṭā cu nei baśdā saittā 52
 452 pharu narya dāruṇa dukha biḍā jsañaulysā
 cīyā hve' hāmāte batī hvam' duvo' jsina 3
 453 cālsto rre gyastu hālsto harbiśśā kṣirā
 ttāna rrundā dātā tvare tcerā hamatye 4
 454 cīyā rre dātu paśśāte gyastuvo' brokyā
 ysamaśśandai harbiśśu ākṣūtā butindā 55
 455 puñyau ṣāte byode māstā thānā balondā
 baśdye jsa braštā . kar ni pātcu ne byode 6

- Fol. 423^v 456 horu vāte vaṣṭa u baśdiye jsa pathisa
 ttīyā ṣā baśdā . ākṣūtā jiyāna 6
 457 cīyā puña hvam'dye bitarāre vicitra
 dīra kāḍāyāne paliysāre hamraṣṭu 7
 458 trāmu māñamdu puñyau karma jiyāre
 samu kho ggare vīrā baura jīye hamānu 8
 459 puña kuśala-mūla dīra karma jinindā
 dīra kāḍāyāne ju puña ne jātu yanindā
 460 ttīyā rre jsaunāte vistātā tta braṣṭe kye
 vātā puña horā—na pharu māsta hāmāre 60
 461 balysi vāte gyasta dātā vīri bilsamggā
 balysā paranārvāte ṣāte vaysña ni byau[d]e

450 It is harsh speaking when one orders one to be killed. It is a very great shame when he lies dead, guiltless. 451 There anger occurs, there great ill will. It is a false view if it does not seem an evil to one. 452 Many severe woes will the causer of death bear in hell. If he becomes a man, his life among men will be short. 453 Whither the king (tends) purely, thither the whole land. Therefore is the Law to be practised especially by the king himself. 454 When the king gives up the Law, the world as far as among the gods altogether begins to be corrupted. 455 This great, powerful position is obtained by merits. By evil it disappears. It is not obtained again at all. 456 Persist in liberality and refrain from evil. Then that evil begins to disappear. 457 When various merits develop for a man, evil deeds always vanish. 458 Similarly *karmas* disappear through merits just as the snow on the mountains disappears in summer. 459 Merits, *kuśalamūlas*, remove evil *karmas*. Evil deeds cannot remove merits.

460 Then the king approached bowed. Thus he asked: 'Through liberality to whom, will the many great merits accrue?'

461 'To the Buddha, King, to the Law, the Bhikṣusaṅgha. The Buddha has become *parimiroṭta*. He no longer exists.

- Fol. 424^r 462 paṃjsū sate salī hāmāte uspurre vaṃṇā
 ttedārā śātā śśāsānā puṣṣo ātā vahāṇā [2]
 463 bilsaṃgya hora ṣṣamana vaysṇā dukhautta
 bilsaṃgya herā varā—tā dātā pachīysde 3
 464 biśśu bilsaṃggānu mlecha nāndā ysātāndā
 ṣṣamana diśe vīrā vaysṇā stauru dukhautta 4
 465 rre nāmaṃdraiyā ṣṣamana harbiśśā ttitā
 cu buro jambvīya biśśā mā vālsto haṃgrīsta
 466 paṃja-vaṣṣī yanā—mā marā kauśāmā biśśā—
 nu ttitā ṣṣamana di—śe vāte ṣṭāna 6
 467 mārāre paṃdāta parauysārā handārā
 kṣūna ttuṣṣe tsindā ko vā ggamuna jsanīndi 7

- Fol. 424^v 468 kye ggarna pītā kye vā ysāda bihiyu
 paṃdāya śśānye ttuṣṣe tsindā anāha .
 469 batu kye hā jsānye nei'hvastu yanīndā
 alpa-śruta stauru batu nā bendā parāhā 1
 470 samu paraṃbare jsa ṣṣamana ysāda bvāre
 kauśāmā ṣṭānye śā—tā śśāsānā jiye 70
 471 sūtrā avādharmā vi—nai batu ne ttu kālū
 cu mahāyānā śā puṣṣo ttiyā panaṣṭā 1
 472 ttāna cu sājakai hvāṇāka pyūvā'ka
 biśśā jambvīya . paḍā ṣṭāna jyāre 2
 473 ciyā kauśāmā ṣṣamana āta hāmā—
 re ku nā rre daiyā nāmaṃdraiyā nā pā[tco]

⁴⁶²Fifteen hundred years have now been fulfilled. So completely has this Śāsana come to ruin. ⁴⁶³Give to the Bhikṣusaṅgha. The monks are now woe-afflicted. (If) you give to the Bhikṣusaṅgha, the Law will be considered to be there. ⁴⁶⁴The Mlecchas have taken, plundered everything of the Bhikṣusaṅghas. In (all) directions the monks are now greatly woe-afflicted.'

⁴⁶⁵The king then invites all the monks: 'However many there are in Jambudvīpa, may you all gather hither to me. ⁴⁶⁶I will make a *pañcavarṣika* here in Kauśāmbī for all.'

Then the monks from (all) directions ⁴⁶⁷die on the way. Some are drowned (or) perish through hunger when robbers strike them. ⁴⁶⁸One falls from a mountain. Some are extremely old: on the way, lying down, they perish protectorless. ⁴⁶⁹Few are they who are successful in coming. (They are) of little learning. Very slight is their moral restraint. ⁴⁷⁰Merely by hearsay do the old monks realize while in Kauśāmbī: 'This Śāsana is dying out.' ⁴⁷¹At that time they have little *sūtra*, *Abhidharma*, *Vinaya*. The Mahāyāna is then completely ruined, ⁴⁷²because its learners, preachers, hearers who were once in Jambudvīpa are all disappearing.

⁴⁷³When the monks have come to Kauśāmbī, where the king sees them, he then invites them:

- Fol. 425^r 474 aysū paṃja-vaṣṣi dvāsu salī yaṇimā
 ma ne puva'tta nyau ju ye yuḍu yīndā dukhauttu
 475 tteye haḍai sarbāte kāḍe māstā pāyaura
 ysamaśśandau vīrā harbiśśu berāte bāru 5
 476 śso yā arahamḍā varata sūradā nāma
 tṛvilei śśār(ś)akā samu tṭaṇḍi śśūkā 76
 477 sṣamana kāḍe bitaṃ—da dātā kṣīno paśśāṇḍā
 hāvā vātā basta pa—jsamā buljsye vīrā 77
 478 ttāna cu balysānu karyo duṣkara kīre
 drrai asaṃkhyīya pajsamā buljsā jindā .
 479 paṃjataśā hīstā haṃgrīsindā hamīḍa
 śā nā rro jambvīya ustamu hāmāte haṃgrīsca

- Fol. 425^v 480 biśśā gyasta kṣīra ha—rīysāre ttu kālū
 nāgānu rrunde . aysura dīvate yakṣa
 481 ttī mahāmāya gyasta harbiśśā grūstā
 vā vahiysīru jambutīya hamālā 1
 482 mamānai pūrā imu śśāsanā jītā
 drrai asaṃkhyīya cu haṃjsonde karye jsa 2
 483 samu rro mara ī—mu haḍā dyāmata byau—
 de balysā pūrāṇu harbiśśā dātā panašte 3
 484 kūra biśśā pandā paṣṭindā uysnora .
 ttāryasūnyau jsa . nārvāśśeṣa hāmāre .
 485 biśśā hālā vaṣṭā—te haṃdāmā jaḍīna
 ne ne ju śśuru bvāre nā vā dīru uysnora 5

474^r 'For twelve years I will make you a *pañcavarṣika*. Fear not. No one Fol. 425
 can afflict you!'

475^r On this day a very big cloud rises up. It rains on the whole world.

476^r There is one, an Arhat, there called Sūrata. So great a one is only the
tripitaka-knower Śīrṣaka alone. 477^r The monks, very perplexed, have given
 up the Law. They are bound to profit, reverence, to virtue, 478^r because
 honour, virtue replaces the effort of the Buddhas, (their) difficult acts
 for three *asaṃkhyeyas*.

479^r The fifteenth day arrives. United, they gather together. This will
 be their last gathering in Jambudvīpa. 480^r All the gods in the land tremble
 at that time, the kings of the Nāgas, the Asuras, Devatās, Yakṣas.

481^r Then Mahāmāyā calls to all the gods: 'May you descend in a group
 to Jambudvīpa. 482^r Today my son's Śāsana is disappearing, which by his
 effort for three *asaṃkhyeyas* he brought together. 483^r Today merely the
 appearance is found here. The whole Law of the sons of the Buddha is
 perishing. 484^r All beings set forth on false paths. They are without dis-
 tinction from animals. 485^r Through ignorance, there is darkness in all
 directions. The beings do not perceive good nor bad.

- Fol. 426^r 486 *cvī rro vara pūra* cu vā dātā śśarīra
 ttānu buhu vaysñā ustamu pajsamu [*yanāmā*]
 487 *bāśśā gyasta nāga* aysura divate yakṣa
 hālsto haṃgriya dā—tu pyūṣṭe hamā[*lā* .]
 488 *ku hamāñña thāñña* ṣṣamana nāta'sta hāmā—
 re ttīyā bāśśā śśārṣa—kā nyānartha tta yīndi .
 489 *ttīye ttandā arthā cu* ṣātā pūysāta nāma
 kho ju vasutu āyā—ñña hve' āyāte tcīru 9
 490 *cvī varata gyastu* ttu biśśu ttīyā vajsīṣḍe
 cu ne gyastu iyyā ttu vā jehāte ttīyā 90
 491 *kye hva'ndi hūdva gva'* haysge patālste
 ttu mā na vā hvāñña āyārṇna cu yīndi 91

- Fol. 426^v 492 *aysū marā hvāṣṭā mi* aysu vaysñā parā—
 hu biśśu ne varttīmā cu avasśārṣṭā pulsta 92
 493 *panatā sūratā arahaṃ—dā* kho ju sarau trāmu darro—
 ṇa kho buro hvatā sūtru pa—rāhu aysu harbiśśu trāmu parehi
 494 *ne mā ju varā bitamā ysraṃ—ñña* kho ru śśāriputrā parauste
 thu hvāñña sūtru māḍāna balysānu hastamu rraṣṭo . 4
 495 *ttṛvīlo kṣārmā hāmāte* ne ne ju pātāste . aṃ—
 ggadī nāma ṣṣamanā . biṣṭā ṣā auṣṭā . 95 .
 496 *hvā-daṣṭā nāte ysu—rre* jsa ttīyā patharku
 arahaṃdu jsīndi . kye kāḍe brī vātā ba[*lysā*]
 497 [*dā*]dāmukhā yakṣā ṣā vā aṃggadu jsīndā .
 vaśārṇnai mīndi . cu arahāndo jsatai [*thu* 97]

486 Let us now (perform) a last honour to those sons he still has there, Fol. 426 those relics of the Law.'

487 All the gods, Nāgas, Asuras, Devatās, Yakṣas assembled in a group to hear the Law. 488 When the monks have sat down in the same place, then Śirṣaka informs them all thus:

489 'So great is the meaning of this which is called a *poṣadha*, as a man reflects his face clearly in a mirror. 490 If it has been cleaned there, then he sees it all. If it has not been cleaned, then he will clean it. 491 Do not tell me what that man will do with the mirror whose two ears, nostrils have been cut off! 492 I am chief here among you. I do not observe moral restraint wholly now. Why do you ask the rest?'

493 Sūrata the Arhat rose up, in courage like a lion: 'I exercise moral restraint completely as taught in the *sūtra*—494 there is no doubt about it in my heart—just as Śāriputra also exercised restraint. Proclaim rightly, gracious One, the best Buddha-*sūtra*.'

495 Shame arose in the *tripiṭaka*-knower. He did not speak. He had a monk called Aṅgada as his pupil. He was enraged. 496 Then in anger, with both hands he took a door-bolt. He kills the Arhat, who was very beloved to the Buddha. 497 Dadhimukha the Yakṣa kills Aṅgada, slays him with the *vajra* 'since you killed the Arhat'.

Fol. 427^r 498 arahamḍ[ā] bāṣṭā śā vā śśārṣaku jsindā .
 samu ne panamāre ṣṣamana ysurre jsa [. .]
 499 śśūjāteye vaska ākṣuvindā juvāre
 varī puṣṣo śśūjātu biśśā tviṣṣe yanindā 9
 500 trāmu ābeistā śśam—dā samu kho ju cakṛ
 bajāṣṣu yande . nādo hāmāte bihītu .
 501 dajā pasūjsāre harbiśśā hālā māstā
 myau sarbindā . branthā hīstā hātīgya 1
 502 candra-grahā hāmāte ce ttū śśāsanu nāndā
 ysīniyā balysāna ggaljīndi ttā nāga . 2
 503 gyasta nvāśśindā yakṣa dīvate nāga
 trāmu vara śśando dukhāna yseru baḍāri 3

Fol. 427^v 504 kho ju ṣa kava baltte ce duru ūce jsa kaṣṭe .
 o brīka balysa . bāśśā te dātā panaṣṭā 1
 505 ttuśśā vistāta . ārañānuvo' thāna
 rrayā pūrāta cakkrāmānā ṣṭāre 5
 506 jāta tā hvāñāka tvānai hastamā dātā
 nirvānā kīntha sārthavāha paḍoysā .
 507 saruai māñamdu a—nyattīrthya sāne tvānai—
 na dātāna dṛ—tāndā nṛhiya . 7
 508 duṣpraysavā bustā se amdarahye dātā
 karavātā naltsu—te hā hārvyau hañitsa 8
 509 dāte śśār[ṣa]ku ṣṣama—nu se ṣāte jsatā śśāte śśamdu
 arahandā sūradā vara muḍā śśāte pā[tc]o 9

408A pupil of the Arhat's kills Śīrṣaka. No sooner do the monks rise up in Fol. 427
 anger ⁴⁹⁹than they begin to fight with one another. At once they all
 destroy each other. ⁵⁰⁰The earth whirls like a wheel. It makes a noise. A
 vast conflagration arises. ⁵⁰¹Great flames burn in all directions. Clouds
 rise up. A black whirlwind comes. ⁵⁰²An eclipse of the moon takes place.
 Those Nāgas thunder who have accepted this Śāsana entrusted by the
 Buddha. ⁵⁰³The gods, Yakṣas, Devatās, Nāgas cry out. They writhe
 pitifully there on the ground in woe ⁵⁰⁴as the fish writhes that falls far
 from water.

'O beloved Buddha, all your Law is destroyed. ⁵⁰⁵All the abodes in the
 forest retreats have become empty. Vacant, isolated are the *cakkramaṇas*.
⁵⁰⁶The preachers of your excellent Law have disappeared for you, the
 leader, caravan-conductor to the city of Nirvāṇa. ⁵⁰⁷Like a lion, the
 heretics held their enemies suppressed by your Law.'

⁵⁰⁸Duṣprasava realized: 'The Law has disappeared.' In the morning
 he went out with the merchants. ⁵⁰⁹He saw the monk Śīrṣaka: 'He lies
 slain upon the ground. The Arhat Sūrata lies dead there too.'

- Fol. 428^r 510 [pha]ru ysāre sṣamana kye jsata śśāre vahasta
 vari rre śśāndāya . n[ā]tca-u[ī]’n[ā] pastā 10]
 511 ciyā uī’ virā hā—māte erra nā nāte
 śśāñña erra sūratu śśāñña śśārṣaku baṃkya [11]
 512 thu paro dritai ba—lysānu utāru ha—
 stamo pājiñu dā—timju aggaṃjso . 12
 513 tcei’mañinu bāgya [nā]tasta būkaja balysā
 auysāra buṇḍa kyau tta śśānye daimā 13
 514 kye vara hāruvā—nu ttā vāta kye nā biśśa
 tsvāndi tta ttā usthaṃjī—ndā śśando śśānye pārsta 4
 515 [kāḍe] buro [n]ā [br]au—kale muṣṭyau jsa vahaste
 kañāre nā tturra haṃtsa hūñe jsa ysimā 5

- Fol. 428^v 516 [pha]ru padya [.] -u -’ rre sṣamana banāre
 kye nā rro gratu hvāñāte śśākṣāvata heḍā 6
 517 ku ṣṭa rro horāmā bataku sṣadde jsa ho—
 ru ku ṣṭa nā pharu hāmā—te anaṃkhiṣṭā pattimā 7
 518 kama jsa ttū pvāmane [tta] tta sūtruvo’ hvinde
 ṣātū śśāru vaska tta tta ye gyastuvo’ hiṣṭā .
 519 mārā vā vaysñā mārā-pakṣāya ttārtha
 ttuto śśando nāndā kye ne ju dātu buvāri .
 520 kauśāmā kantha harbiśśa trāmu tcabrī—
 stā kho ye brinthu vīri hvātu vāñite phī[. .]
 521 [ṣ]ā t[t]edārā kālā ustamu storu buvindā
 vaysñā haspāsta ku sṣai śśā[śan]i [. .]

512 balysānu altered in MS. to balysānu.

515 [br]aukale suppl. H. W. Bailey.

510 There are many thousands of monks who lie slain, smitten.’ At once Fol. 428
 the king (fell) senseless to the ground. 511 When he recovered his
 senses, he took them in his arm, in one arm Sūrata, in one Śirṣaka, with
 lamentation: 512 ‘You have kept the noble Buddha-command, the best,
 faultless treasury of the Law. 513 The devotees of the Buddha have fallen
 before our eyes, enraged, wicked, you whom I see lying thus.’

514 Those of the merchants who were there who had not gone to their
 home thus pull out those lying hidden on the ground. 515 Their brows had
 been greatly battered by fists. Their teeth are thrown out of their mouths
 with blood. 516 In many ways . . . The king, the monks lament:

‘Who will preach instruction to us now, will give the śikṣāpadas?
 517 Where will we now make a little gift with faith? Where will much
 uncountable success be ours? 518 From whom shall we hear this: “Thus
 it is said in the sūtras: This is good for you. Thus will one come among
 the gods.”?’

519 Māra (and) the Māra-following heretics, who do not understand
 the Law, have now taken over this earth. 520 The whole city of Kauśāmbi
 is scattered as when in a whirlwind one tosses up the barley well. 521 So
 greatly is this age corrupted in the end.

Strive now so that even the Śāsana . . .

- Fol. 439^r 642 [...] ysamaśśand[ā]ya
 ind[ā] dāt[ā] bāysdy[ā]ka hasp[ā]sa[n]dā śśūra 2
 643 [māri]ñi hīñi . tcabaljāka purrāka
 nirvāni kinthe . uskaljāka patharki
 644 [ttā]rthānu dṛṣṭānu [ha]tcañāka puñāunda
 drraiṇu yānānu haspāsāka hamraṣṭo .
 645 [sū]tri hvāñāka . [vinai] dātā dṛjsāka
 avādharma arthu jsei'nu vīrā kātī'ndi 5
 646 [ggam]bhīrā rraṣṭā ma—hāyānā utārā
 ṣṣai rro sājindā . u ṣṣei arthu buvārā 6
 647 [vi]natīnyau byānyau indriñā rraysgu .
 aśśa hamggārindi ku ne nā hauṣo yanī[nd]ā

- Fol. 439^v 648 [mā]st[e] dajā bājo uysnorāṇu saṃtsera
 śśārye hārā dīrāte n[ā]js[ā]tāka [ham]ra[ṣṭo] .
 649 [n]āsāka vaysñā . aṣṣadyau jsa hamraṣṭo
 ysīraho ośa ni hā (ya)nīndi pātūcau 49
 650 [ci]tā nā ju ye vīri [asā]du o śśāru yīndā
 atī saṃtsera . hāmāte māstā vivāgā
 651 [...] rro tterā ośye scā[tā] [mara]ta ye kālī .
 cī hamgrīsīndi . balysā pūra hamālā . 51
 652 [vāna] balysā nīstā kye yuḍu yīndā pamā—
 tu tte bhikṣu-saṃggā . vasve māstā ṣṣahāne 52
 653 [...] - -ā -ā -ā [ba]lysi pūrā atācā
 kyerā halci klaiś[y]o saṃtse[ra] bitandi 5[3]

... ⁶⁴²are on the earth, the watchers over the Law, striving, bold, ⁶⁴³scatterers of the army of Māra, conquerors, openers of the door-bolt of the city of Nirvāṇa, ⁶⁴⁴destroyers of the views of the heretics, meritorious, always strivers in the three Vehicles, ⁶⁴⁵preachers of the *sūtra*, maintainers of the (*Vinaya*,) of the Law. They think out quickly the sense of the *Abhidharma*. ⁶⁴⁶They even study too the deep, true, noble Mahāyāna, and they even understand the sense. ⁶⁴⁷With the bridles of the *Vinaya*, they quickly draw together the horses of the senses, so that they make no sound. ⁶⁴⁸They are always revealers, under a great flame, of the good thing, of the bad, to the beings in *saṃsāra*. ⁶⁴⁹They are always receivers now from unbelievers. They do not do evil rough acts, make insults. ⁶⁵⁰If one does not do evil to anyone or (if one does) good, there will be very great *vipāka* for him in *saṃsāra*. ⁶⁵¹(So) also at such an evil time here, a period when the sons of the Buddha assemble in a group. ⁶⁵²(Apart from) the Buddha, there is no one who can measure the pure, great virtues of this Bhikṣusaṅgha . . . ⁶⁵³son of the Buddha. Useless, however perplexed in *saṃsāra* because of *klesas*.

649 yanīndi H. W. Bailey for MS. nīndi; cf. SS 85^v2 KT, v. 343: ne pātūkyo yanīndā.
 Note also yanu in 12. 9 for MS. nu.

- Fol. 440^r 654 [. . .] ś[.] -u - ṣṣa[ma]nu [. .] -s[.] - -
 [.] [.]
 655 [. . .]rā tceru ṣṣamanā o ne tta tceru
 śś<ā>ru yā [. . .] [.]
 656 [.] [.] śśāru yīndo dīru
 biśśu yā hā [. .] [.]
 657 [.] [.] - śśārā śtā vivātā
 ne aysu śśā[ru . .] [.]
 658 [.] harbiśśā rrījite ttārtha
 ṣṣei rro mamā [. .] [.]
 659 [.] [.] -ā -o - - - -
 -ai l[.] [.]

Fol. 440^v

Blank

- . . . ⁶⁵⁴monk . . . ⁶⁵⁵to be done by a monk or not so to be done. One (does) Fol. 440^v
 good . . . ⁶⁵⁶does good or bad. Everything one . . . ⁶⁵⁷is a *vipāka* of good.
 I do not (do) good . . . ⁶⁵⁸excels all the heretics. Even also my . . .

APPENDIX 1

VARIANT FRAGMENTS

1. To fol. 197: 4. 55-61. Kha. i. 101. 1 *KT*, v. 189, 380.
2. To foll. 203-4: 5. 12-27. H. 144 NSB 22 *KT*, v. 46.
3. To foll. 210-11: 5. 100-5. Balawaste 0173-85. 16 *KT*, v. 231
4. To fol. 223: 8. 12-23. H. 142 NS 52 *KT*, v. 27.
5. To foll. 223-4: 8. 21-8. Kha. i. 138 b 4 *KT*, v. 190.
6. To fol. 225: 8. 36-47. H. 142 NS 51 *KT*, v. 26.
7. To fol. 227: 9. 11-18. Balawaste 0176 *KT*, v. 232-3.
8. To foll. 232-3: 11. 13-24. Kha. i. 137 (sic) a 1 *KT*, v. 151.
9. To foll. 249-50: 13. 9-16. S. Konow, *SPAW*, 1912, 1130-1.
10. To fol. 296: 19. 1-10. Kha. 0013c 9 *KT*, v. 188.
11. To foll. 302-3: 19. 76-87. Kha. i. 309 b 2 *KT*, v. 172.
12. To foll. 304-5: 20. 11-20. H. 147 NS 114 *KT*, v. 55-6.
13. To foll. 306-7: 20. 30-41. Kha. i. 219. 1 (unpublished; v 4 quoted by H. W. Bailey, *AO*, 1966, 29.
14. To foll. 335-6: 22. 108-19. H. 143 NS 84 *KT*, v. 41; Kha. ix. 13a *KT*, v. 191.
15. To fol. 342: 22. 189-94. Balawaste 0173-85. 33. 1 *KT*, v. 232.
16. To foll. 389-90: 24. 51-8. Kha. i. 301. 1 *KT*, v. 169.
17. To foll. 398-9: 24. 161-70. Balawaste 0192 *KT*, v. 233.

VARIANT I

Fol. 197

Kha. i. 101. 1, see *KT*, v. 189, 380, variant to 4. 55-61:

Recto

- 55 [.] [.]
[.] [hā]vya tt[iyī . . .]
56 [.] [.]
[.] b[i]śś[e] nuvajśā're]
57 [.] [.]
[. dai]yā di—rṣḍa ggari [.]
58 [.] [.]
[. . nariyā]nā vika—lpi vī[vātā]

Verso

- 59 [.] [.]
[. ṣṣum]dānā pārrā [.]

- 60 [.] [.]
[.] jsa sai—ndā ci n[ā]
61 [.] [.]
[.] khuai varāśā[re]
62 [.] [.]
[. a—yo-]śamba[la]

61 cf. 4. 32.

62 = 4. 61.

VARIANT 2

Foll. 203-4

H. 144 NSB 22, see *KT*, v. 46, variant to 5. 12-27.

Recto

- 12 [.] [.]
[.] [. . tri]yaśūnya daitā
13 [.] [.]
[.] [. . . . duṣkar]ā hvīnde 13
14 [.] [.]
[.] [. . . ja]dī ha[ṁ]drru huysīrru
15 [.] [.]
[.] [. . ttā] mara avarrāta tsīndā
16 [.] [.]
[.] [. . samvī ttaṁdu hamāja 6
17 [.] [.]
[.] [. . du]kha bera samtsera
18 [.] [.]
[.] [uysno]ri ysamtha jyāre 8
19 [.] [.]
[.] [. rru]ndā 1[9]

Verso

- 20 [.] [.]
[.] [.] . 20
21 [.] [.]
[.] [. . . ggei']śś[ā]t[e] cakkrru 21
22 [.] [.]
[.] [. . śśādū]tani kṣīra 22
23 [.] [.]
[.] [ham]baḍau ātama pūrā

- 24 [.....] [.....]
[.....] [āra]hau harbiśsu virā 4 20
25 [.....] [.....]
[.....] [am]divārā harbiśśā kṣirā
26 [.....] [.....]
[.....] [.....] daiyā 6.
27 [.....] [.....]
[.....] [.....] y[s]eru paśśāte

VARIANT 3

Foll. 210-11

Balawaste 0173-85. 16 *KT*, v. 231 variant to 5. 100-5.

Recto

- 100 [.....] [.....]
[. . ba]je[ṣāre . . .] [.....]
101 [.....] [.....]
[. bara]v[i]rñā bādāna [. .] [.....]
102 [.....] [.....]
[tti]yā hā ttra[nd]ā [. . . .] [.....]

Verso

- 103 [.....] [.....]
pātaru [. . . .] [.....]
104 [.....] [.....]
[ku] tterā vātā [. . . .] [.....]
105 [.....] [.....]
[kuī rr]iṇe [d]ai[ndi . . .] [.....]

VARIANT 4

Fol. 223

H. 142 NS 52, *KT*, v. 27, variant to 8. 12-23.

Recto

- 12 [.....] [.....]
[.....] [rū]va vāñānā karā 12
13 [.....] [.....]
[.....] [. . nā]śtā ju vara 13
14 [.....] [.....]
[.....] [. pra]cyānā hira 4

- 15 [.....] [.....]
[.....] [.....] samu [1]5
16 [.....] [.....]
[.....] [.....] d[ai]yā hira 6
17 [.....] [.....]
[.....] [. . ka]rā 17 II

Verso

- 18 [.....] [.....]
[.....] [.....] hama 8
19 [.....] [.....]
[.....] [hā]r hā yā vāte
20 [.....] [.....]
[.....] [.....] āya kari 20
21 [.....] [.....]
[.....] [ttuva]r[ā] nistā hamatā
22 [.....] [.....]
[.....] [ṣtā]nā hamye iyā asamā
23 [.....] [.....]
[.....] [.....] nistā karā 23

VARIANT 5

Foll. 223-4

Kha. 1. 138 b 4, *KT*, v. 190, identified by M. Leumann as variant to 8. 21-8.

Recto

- 21 [.....] [.....]
[.....] ūvāśa [.....]
22 [.....] [.....]
[. . . hā]mātā ṣtānā [.....]
23
24

Verso

- 25
26
27 [.....] [.....]
[. .] upāta [.....]
28 [.....] [.....]
[ttatva]tu nistā [. .] [.....]

VARIANT 6

Fol. 225

H. 142 NS 51, see *KT*, v. 26, variant to 8. 36-47.

Recto

- 36 [.] [. bi]sā va—
 rju ni byaudi ci va ju tte butta hira 6
 37 [.] [.] a—
 ysmū hirṣṭāyā ni skue yindā hirā 37
 38 [.] [. tr]ā—
 mu khu ātāsā ratna—kūlā vāte 38
 39 [.] [.]
 handaru haṃdri vya ni—tcana niṣṭā karā 9
 40 [.] [.] [a—]
 ysmā viñānā ci hira butti ku ṣi 40 II II
 41 [.] [.] [.]
 [kho] samu hūnā vi—nau dravyā hira 41

Verso

- 42 [.] [.] [.]
 [biy]s[e]ndā ni ju vara—ta byaudi hirā 2 II
 43 [.] [.] [nā—]
 [ś]t[ā] hajvatattāte jsa hi—rā ttatvata karā 3
 44 [.] [.] [.]
 vetā dai maṃkyau varī jsānā paṭhute 44
 45 [.] [.] [ttatva]tu
 hirṣṭāyā hajvata—ttātā ku ṣi 5 II
 46 [.] [. hā]rā
 ttimiri marikya biśśā sarva-dharma samu 6
 47 [.] [.] a—
 rthāna kūśāñā cu vara sārā samu 7

VARIANT 7

Fol. 227

Balawaste 0176 (fol. 200+), see *KT*, v. 232-3, subsequently identified by H. W. Bailey as variant to 9. 11-18.

Recto

- 11 crrāmā mā [
 [

- 12 khu ju ttimir[ā
 [
 13 [k]aumji tte harbi[śśe
 [
 14 [a]nātma harbi[śśā
 [

Verso

- 15 [sva]bhāvāna śśu[nyā
 [
 16 ṣa ru hamata bv[āmata
 [
 17 cu yi klaiśa [
 [
 18 klaiśa sam[u
 [

VARIANT 8

Foll. 232-3

Kha. 1. 135 a 1, see *KT*, v. 151, subsequently recognized by H. W. Bailey as a variant to 11. 13-24.

Recto (Fol. 324)

- 13 mittra aysm[ūna . . .] [.]
 [.]
 14 biśśā cāste d[rūṇā . .] [.]
 [.]
 15 vicittre ṇā [.] [.]
 [.]
 16 dei bei' praha[raṇa . .] [.]
 [.]
 17 kṣāta' pārā[mate . .] [.]
 [.]
 18 cu ye horu [.] [.]
 [.]

Verso

- 19 pajyandau vīr[i . . .] [.]
 [.]

- 20 hīvina da[stāna . .] [.]
 [.]
 21 šai hajvattā[tā . . .] [.]
 [.]
 22 śśīlinei horā [. . .] [.]
 [.]
 23 cu ye styūdu [. . .] [.]
 [.]
 24 cu ttu butte šai [. . . .] [.]
 [.]

VARIANT 9

Folios 249-50

A variant to 13. 9-16 was published without photograph by S. Konow, *SPAW*, 1912, 1130-1.

VARIANT 10

Fol. 296

Kha. 0013 c 9 *KT*, v. 188 variant to 19. 1-10.

Recto

- 1 t]tarandarna ays[mūna
 2] buḍaru namasāmā [
 3 tt]u tvānau brya ba[lysa
 4] ttuvare māsā [
 5] t[t]erā j[s]i[ra]ṇā

Verso

- 6
 7] hamo śśando uī'[ṇu
 8] suhā cu-m jsa ye [
 9] vīrā marī[ca
 10 spā]śśāre pharā[ka

VARIANT 11

Foll. 302-3

Kha. 1. 309 b 2 *KT*, v. 172 variant to 19. 76-87. This fragment is important because it provides the only evidence for the first pādas of 19. 76-84.

Recto

- 76 cu ro ha [. .] [.]
 [.] [.]
 77 śśaṭhyau jsa [. .] [.]
 [.] [.]
 78 ātāśa s[t]ā[. .] [.]
 [.] [.]
 79 strīyānu - [.] [.]
 [.] [.]
 80 [jsīra]ṇā śśaṭhe [.] [.]
 [.] [.]
 81 [.] pā'jsa - [.] [.]
 [.] [.]

Verso

- 82 [jsīra]ṇā pharu [.]
 [.] [.]
 83 [.]ysga ttarā [.] [.]
 [.] [.]
 84 cerā halci bra[.] [.]
 [.] [.]
 85 cerā halci ye [.] [.]
 [.] [.]
 86 cāndāku ju [.] [.]
 [.] [.]
 87 pasastā [. .] [.]
 [.] [.]

VARIANT 12

Foll. 304-5

H. 147 NS 114, see *KT*, v. 55-6, variant to 20. 11-20.

Recto

- 11 [. . . .] ysamaśśandau ramyu biśśu
 [.] [.]
 12 [. . . .] brītye jsa ttīyā samu
 [.] [.]
 13 [. . . .] paḍāmjsya kei'ndā suha
 [.] [.]

- 14 [.] puṣṣo nuvaṃthāndā vratu
[.] [.]
15 [.] tcei[']mañi nu drāce kāḍe
[.] [.]

Verso

- 16 [.] tcīrauka d[ai]ndā duva .
[.] [.]
17 [.] varī vātco puṣṣo
kṣā[.] [.]
18 [.] balysānā drāte parau
klai[.] [.]
19 [.] avāyānu kāḍe
by[.] [.]
20 [.] uysdāindā śśārku kāḍe
[.] [.]

VARIANT 13

Foll. 306-7

Kha. i. 219. 1 (unpublished), identified by H. W. Bailey (*AO*, xxx, 1966, 29) as variant to 20. 30-41.

Recto

- 30 suṭh]ṭha [
31] bāysā[rg]y[ūna
32 pada]mā hā āt[ā
33 śvā]nā rrūvāsa b[iśśā
34 u]latāñe baly[s]ā [
35

Verso

- 36 s]t[auru
37 vūmū]ta bārṣṭa - [
38 u]skyālsto śṣonda p[uṣṣo
39 j[u] ye daso [js]i[ndi
40 ysa]nuva - [
41 mūrī]n[di

VARIANT 14(a)

Foll. 335-6

H. 143 NS 84, see *KT*, v. 41, variant to 22. 108-19.

Recto

- 108 [.] [. ysānā]r[e] salāva
biśsu yāḍāndā [. . .] [.]
109 [.] [.] ttrāmu haṃ—
baḍa sta śṣahā[nyo . . .] [.]
110 [.] [. pad]ānā
kvi ye haṃ[berāte . . .] [.]
111 [.] [. dā]tāimā
dukha [.] [.]
112
113

Verso

- 114
115
116 [.] [.]
ne ne ka[tsirā] [.]
117 [.] [. m]u[rā—]
sā ttārā rrus[ani] [.]
118 [.] [.] yanāre
avuva'sta tsind[i] [.]
119 [.] [.] māsṭā haṃ vā—
tā bāggare hi[yāra] [.]

VARIANT 14(b)

Foll. 335-6

Kha. ix. 13 a *KT*, v. 191 is a small fragment recently detached from H. 143 NS 84 above.

Recto

- 108
109] - [
110 nā]cho vātā [
111] mā[stā
112
113

Verso

- 114
115
116 a]lava [g]ga[mpha
117]rvittā kho [
118 b]i[śśūnya
119

VARIANT 15

Fol. 342

Balawaste 0173-85. 33. 1 *KT*, v. 232, variant to 22. 189-94.

Recto

- 189
190 [.] [.]
[.] [.] perre 1
191 [.] [.]
[.] [.] jaḍina 2

Verso

- 192 [.] [.]
[.] [.] i]ste 9[1]
193 [.] [.]
[.] [.] mā]stā . 92
194 [.] [.]
[.] [.] [9]3

192 = 194; 193 = 192; 194 = 193.

VARIANT 16

Foll. 389-90

Kha. 1. 301, 1 *KT*, v. 169, variant to 24. 51-8. This fragment is important as providing the only evidence for 24. 54-8 since fol. 390 is not extant.

Recto

- 51 [.] [.]
[.] [.] purrī]nd[ā] 51
52 [.] [.]
[.] [.] śśahā]ne 52

- 53 [.] [.]
[.] [.] vava]nnā 53
54 [.] [.]
[.] [.] pa]jāste 50

Verso

- 55 [.] [.]
[.] [.] - ndā 55 II
56 [.] [.]
[.] [.] ku 56
57 [.] [.]
[.] [.] 57 II
58 [.] [.]
[.] [.] pha]rāku 58

54 ste in pajāste written small over rubbing out.

VARIANT 17

Foll. 398-9

Balawaste 0192 (fol. 496), see *KT*, v. 233, subsequently identified by H. W. Bailey as variant to 24. 161-70. This fragment is important as providing the only evidence for 24. 161 since fol. 398 is not extant.

Recto

- 161 āysirī [
[
162 ciyā klaiśī]nyau
[
163 ne ne-m ju nārāya[nā
[
164 klaiśyau jsa nā karma [
[
165 ysarauñāna ysyemā[te
[

Verso

- 166 ttiyā handārā [
[
167 kye tta dṛṣṭā hāmāte [
[

- 168 kye vā pāstum[*gga*
[
169 kye dāña pi[*ttā*
[
170 kye ggava-vra[*tu*
[

APPENDIX 2

THE MAÑJUŚRĪNAIRĀTMYĀVATĀRASŪTRA

The *Mañjuśrīnairātmyāvatārasūtra* is a poem of 445 lines on the Buddhist doctrine of *nairātmya* 'selflessness'. It is preserved on a roll in the Bibliothèque Nationale numbered P 4099. A first transcription of the text was published by H. W. Bailey, *Khotanese Buddhist Texts*, pp. 113–35, the colophon being later published separately in *Khotanese Texts*, ii. 123–4. H. W. Bailey recognized at the time of publication (see *KBT*, p. viii) that lines 261–77 correspond to 4144–4364 of the Khotanese version of the *Vajracchedikā* (*KT*, iii. 29). I have been able to identify many passages, small and large, that correspond to various parts of the Book of Zambasta. These passages are printed opposite each other in this appendix. The Late Khotanese version will appear with translation in my edition of the *Mañjuśrīnairātmyāvatārasūtra*, to be published separately with text, translation, commentary, and glossary.

Although our manuscript of the *Mañjuśrīnairātmyāvatārasūtra* does not arrange the text as poetry, the whole text can be so arranged formally, as in the *editio princeps*. The discovery of passages parallel with those in the Book of Zambasta is of importance for the highly controversial subject of Khotanese metrics.* Comparison of these passages points unmistakably to the conclusion that the principle behind Late Khotanese metrics is accentual rather than quantitative. Trisyllables are thus frequently reduced in the Late Khotanese version to disyllables (e.g. *ttatve* for *ttatvatu*, *saskrre* for *saṃskṛta*, *avarya* for *avarrāta* in 5. 15) without any compensatory increase such as could easily have been effected in Khotanese by the use of its numerous particles. On the other hand, in the Late Khotanese version an unaccented word may be added without destroying the metre (e.g. *aysa* added to 5. 52*c*, *ṣa'* to 5. 60*a*, *ja* to 5. 83*b*) or omitted (e.g. *nu* omitted from 5. 84*d*, *ma* from 5. 89*c*). In places where the two versions show considerable variation the number of stresses is preserved (e.g. 5. 85*b*; 5. 86*b, c*; 5. 89*c, d*).

* On this subject see E. Leumann, *Zur nordarischen Sprache und Literatur*, pp. 15–28; Lehergedicht, pp. xxii–xxxv; S. Konow, *NTS*, vii, 1934, 7–16; xiv, 1946, 29–35; M. J. Dresden, 'Note on Khotanese Poetry', pp. 42–50, in *Indological Studies in Honor of W. Norman Brown*, New Haven, 1962 (with bibliography p. 43 n. 9).

Nevertheless, in Old Khotanese, the line-endings present a consistent quantitative pattern that leaps to the eye and cannot be ignored. Thus, if we take for example the whole of the extant 78 verse-lines of Chapter 8, the last word is disyllabic in 67 instances, all $\cup \cup$ (62 $\cup \cup$, 5 $\cup -$). The exceptions also argue quantitative status: the seven trisyllables are all of the pattern $\cup \cup \cup$ and of the four monosyllabic endings, three are preceded by a short syllable. The following chapter, 9, contains 56 verse-lines without exception ending in $-\cup$, as follows: $\cup - \cup$ 20; $-\cup \cup$ 3; $\cup - -$ 2; $-\cup$ 26; $-\cup$ 5.

biśsa- 'all' is frequent in iambic endings but is found also in trochaic endings (11. 64, 75; 12. 1; 14. 100; 23. 124, 136). Historically we might expect *biśsa-* to have a double \acute{s} (* $\acute{s}v > \acute{s}\acute{s}$ by assimilation; cf. Old Indian *viśva-*) and be regarded as having the first syllable long as in a case like *butte* (5. 61, 63) < **budatai*. So *dāte* (7. 40) is $\cup -$ but *dāttā* (9. 27) is $-\cup$. But there seems no way of explaining quantitatively *aysmū* in iambic endings (e.g. 3. 68; 12. 92). And the fact that *ditāna* can be written in a trochaic ending (22. 141) can surely only indicate that what was important to the writer was the stress: *ditāna* was of course accented on the middle syllable as shown by the Late Khotanese development to *dyena* (JS 15^v1 (65)). Similarly *bataku* in 14.98, parallel with *padamgya*, *hvataimā* following, can only be explained on the ground that the pronunciation was *batāku*, again confirmed by the L. Kh. form, *baka-* (e.g. *Siddhasāra* 2^v2 KT, i. 4).

More than likely we find ourselves at a stage of transition where the importance of the stress accent has only recently overridden the quantitative system. In this connexion it is interesting to observe that no L. Kh. poem shows regular trochaic endings. By this time there is no question of quantitative metre at all. The end of the verse-line is indicated by an accented syllable followed by a single unaccented syllable. The accented syllable may be quantitatively long or short but is predominantly long as the structure of the language requires. Among the following passages note the iambic endings of P 4099 contrasting with trochaic endings in 5. 100.

In this connexion the discovery of a Late Khotanese version of 8. 29-33 is fascinating. The older version with its iambic endings is here rewritten with trochaic endings. A simple transposition would not have resulted in a metrical system acceptable in Late Khotanese. The older version has for its trochaic endings words like *samu*, *karā*, which are not likely to have borne a heavy stress.

For convenience, I summarize here what is in my view the metrical system of Old Khotanese. Details will be given elsewhere. The impor-

tant part of the verse metrically is the end, which shows either iambic or trochaic endings. Each verse consists of two halves each ending in a cadence. In types A and B the cadence is the same at the end of each pāda, but in C it differs. As indicated above, an accented syllable may serve as a long one, an unaccented one as a short one in the earlier system. Thus, endings such as *panye uysnorā* (24. 116d), *yande hamraṣto* (24. 125d), *ggampha Vaiśśālā* (23. 132d) scan as $\cup \cup \cup / \cup \cup$ equally with the older type: *cakru paśśāte* (24. 115b), *gūttārā ysaiya* (24. 121b), *khāysu pajāṣṭā* (13. 83d), etc.

TYPE A (e.g. 2. 1-104)

0-6 syllables (commonly two accents; frequently $\cup \cup / \cup \cup$) followed by one of the following cadences, of which the first is by far the most frequent of occurrence:

$\cup \cup \cup / \cup \cup$	1
$\cup - / \cup \cup$	2
$\cup \cup / \cup \cup / \cup \cup$	3a
$\cup \cup \cup / \cup \cup / \cup \cup$	3b
$\cup \cup \cup \cup / \cup \cup$	4

TYPE B (e.g. 24. 1-5, 42-53)

0-4 syllables + cadences as for type A and in addition:

$\cup \cup \cup / \cup \cup \cup$	1+ > 7
$\cup - / \cup \cup \cup$	2+ > 8
$\cup \cup / \cup \cup \cup$	3+ > 9
$\cup \cup \cup \cup / \cup \cup \cup$	4+ > 10

These cadences occur only at the end of the first pāda.

TYPE C (e.g. 2. 105-21; 7. 1-47)

(a) first pāda:

0-4 syllables + cadences 1-4

(b) second pāda:

1-5 syllables (one or two accents) + cadences:

$\cup \cup / \acute{\cup} \cup$	5
$\cup \cup / \acute{\cup} \cup \cup$	6

It is thus only in the second pāda of type C that an accented short syllable is required. This system is replaced in Late Khotanese.

Note that enclitics are not accented: *u* 'and', *tta* 'thus', *ne* 'not', etc. *-yau*, *-yo* of the instr.-abl. pl. is always stressed when followed by *jsa*. Thus, *parīṭā dukhyau jsa* (2. 68) counts as 1 0 0 / 1 0 and *śśāvyau jsa balonda* as - / 1 0 0 / 1 0. So also *kamā jsa* (7. 2). *y* does not make position if it indicates palatalization. Thus, *añā* (2. 111), *bañā* (2. 118, 119), *sañi* (7. 6) count as 0 0, and *pātyo* (2. 119), *suhyau* (7. 25) as 0 -. *v* may conceal *uv*, and *y* may conceal *iy*. Thus in iambic endings we find both *hve* (2. 112, 7. 37) and *hve* (7. 26, 41); both *sya* (7. 44, 45) and *siye* (7. 45d).

5. 15-18 = P 4099 131-5

cu vā pyūṣṭāda ne |¹³²hāḍe paremārtha ttatve rraṣṭa
saskrre na pyūṣṭa padaja tta ṣṣai mara avarya tsida :
ttrāma khu |¹³³ja hvaṇ(d)ye bida habaḍa bahu ysūna
khu tte al(i)(va)na ida samī ttada naṣau'me vīna
ttu māñāda |¹³⁴lavye pyūṣṭe pārāhva yade carya
batsāga byaha dūkhyau jsa satsāra patca vā bīḍa :
sa khu hve |¹³⁵habu be'tta harbeṣa ācha jīya
ttrāmau nairāttama-hvanaina jāre beṣa karma ysatha

¹³² ṣṣai for MS. ṣpai.

¹³³ ālivana for MS. ālana.

5. 19 = P 4099 152-3

vañā va hvañū ttāṣṭa parmatha hastama dā |¹⁵³ttu
cu hva mvaś(d)ai' jsa ba'ysa pyara śādhava rruda

5. 21a = P 4099 153

abyada pvīrya ttāṣṭa

5. 52 = P 4099 154-5

ttai pasta śāstāra pyara pū ayse hvañā |¹⁵⁵dā
cu kāṇa aysa dūṣkara kira drai asakhyeya yuḍema :

5. 15-18

15 kye vā pyūṣṭāndā ne hāḍe paramārthu ttatvatu rraṣṭu
saṃskṛta nā pyūṣṭa padaṃgya ṣṣai ttā mara avarrāta tsindā
16 trāmu māñāṃdu kho hva'ndā haṃbūtā haṃbaḍa ysūna
cvī ye ālīva nitcana indā samvī ttaṃdu haṃārgya
17 kye hori pyūṣṭe padaṃgyo o śśīli lovi jāni
mulśa buru dukhyau bitsāṃgya pātca dukha bera saṃtsera
18 samu kho haṃbūvu bei'ttā harbiśśī āchai jīye
trāmu nairātma-hvanaina uysnori yaṃtha jyāre

5. 19

19 ttānau aysu haṃjse' vaysñā paramārthu hvatāno hvīye
cu hvate kāḍe mulśde jsa balysā pīrā śśādūtārā rrundā

5. 21a

21a ttānai abitanda pyuvī'ri

5. 52

52 ttai hvate balysā se nya tsāṣṭu aysu te hvāñāmā dātu
kye kāḍāna duṣkara kīre drrai asaṃkhiya yāḍaimā

5. 53-62 = P 4099 177-88

satsera jaḍina satva uysānā mañāre dharma
 tte kūra syāme kāṇa gesā¹⁷⁸ra gavuā auška :
 pracyau jsa panava dharma pracyau jsa vātca na byaura
 cu prracā raṣṭa paysa¹⁷⁹da ttey āttama-saṇa pahaiṣṭa
 ttena cu kara āttama nai byaide sa kūra saṇa jsa saitta
 cu¹⁸⁰va hivyāṣṭa mañāre ttuṣai āstina yadrra
 jaḍi haṣkada tta ṣkaujai nai ja jaḍi byedi¹⁸¹na ṣkaja
 ttu najsada jseṇa va dharma beṣa tvāsa peṣkala kāṇa
 crrāma tvyā (ṣkau)jā āttama ha¹⁸²rṣṭāya ttatva naṣṭa
 ṣkauje nāsāra uysnaura hivyāṣṭau beda jaḍina
 khuai jaḍi jī¹⁸³yā vasūṣṭa hivyauṣṭau harbeṣa gūṣṭa
 ttrama beṣa ṣkauja paysada khu ja cā'ya-narmya¹⁸⁴datta
 hvana māñada mirece ttama prrabebai chāya
 nai ja vare āttama ne satva jīva pūṣa pau¹⁸⁵dgala neṣṭa
 khu ṣa' cāya-narmya daitta ṣa' sa madrrāna prrabeva
 ttrāma vejñāna prrabevna¹⁸⁶dyāre beṣa ṣkauja vecettre
 samva khu hūsadaī hūña hara daitta vacattra
 nai ja hāḍa ttatva i¹⁸⁷da hūsadaī hāḍe ne butte 5
 ttrāma hūsida jaḍina cvā hīrvā aysmva basta
 cu kara hr¹⁸⁸rṣṭāya ne ida jaḍina :

179 kara for MS. rkara; a deleted syllable occurs between the sai and the tta of saitta.

5. 63-6 = P 4099 196-200

sa khu rai vī mīrice jaḍa utca saitta ne butte
 ttrama tte saṇe jsa saida ysamaśadā harbaṣa draya
¹⁹⁷kau cu tva kṣejī utca sa hīya kṣeje saṇa
 ttrāma tte veṣayvā ausa sa hīva saṇe jsa sada :
 <t>a¹⁹⁸mera māñatva dyāña netcarimā vaṣaya cu kāṣa'
 ttey ttamere sada jaḍina bāvnai ja hāḍe ne¹⁹⁹byaure :
 ttu māñada draṣṭa vecettre hadana satva kūra
 vecettre natcana pha ttemere vaṣayinā se²⁰⁰da

197-8 tamera for MS. bhamera.

5. 67-8 = P 4099 201-3

cvā hadarimā seda āyattana vara ja ne byaude
 paḍājsa karma vepāka²⁰²daitta vara prrabebai :
 netcarimā dedrāña āyattana samva khu je chāya
 hadarimāne²⁰³prracaina naitcarimā seda jaḍina

201 cvā for MS. tcvā; syllable deleted before seda; tcari deleted before prracaina (due to netcarimā, naitcarimā).

5. 53-62

53 pyū' cu uysnorā jaḍina uysānā mañāte samptsera
 ttātā dharma pracai iñā uysānā ttatvatu nāṣṭā
 54 pracyau jsa hāra panamāre pracyau jsa vātca ni byaure
 ku ye pracyā rraṣṭu paysendā puṣṣo ātma-saṇa niḥuṣṭā
 55 ttāna cu karā ātma ne byaude samu kūra saṇa jaḍānu
 kye vara hivyāmata baittā ttāteña āstainya yaṁdru
 56 gyaḍina ṣkauje haṣkaunde ne ju gyaḍi aysu mā ne ṣkaugye
 ttū nijsadu jsei'ṇu vāte dharma biśṣā dvāsu pāṣkala kā'ña
 57 crrāmu tvo ṣkojuvo' ātma hārṣṭāyā ttatvata nāṣṭā
 samu ṣkaugye iñā uysnaurā hivyāmata baittā gyaḍina
 58 ku ye jaḍi jātu yuḍu yīndi hivyāmata harbiśṣa ggūṣṭā
 ttrāmu ye biśṣā ṣkaugye paysendi kho ye cā'ya-nirmātu dai
 59 hūnā māñande marice ttāmārā pratābimbai chāye
 ne ju varata ātma ne satvā ni ju varāśākā hārāṇu
 60 cu cā'ya-nārmātu dātte samu ṣā maṁdrāṇu prabhāvā
 trāmu viñānā prabhāvi cu buro ttāte ṣkaugye dyāre
 61 samu kho hūsandi uysnaurā hūña hāra daiyā vācātra
 ni ju hāḍe ttatvatu iñdā hūsandā hāḍe ne butte
 62 trāmu hūsandā gyaḍina kye hāra vāte aysmū bastā
 cu karā hārṣṭāyā (ne) iñdā vāna cu samu daindā jaḍina

5. 63-6

63 o kho rro vīrā marica jaḍa ūtca saittā ne butte
 trāmu ttāte saṇe jsa saindā ysamaśśandā harbiśṣa draya
 64 kye ttu ūtco kṣimjāte khīṣṭe samu hāvyo kṣijāte saṇo
 trāmu ttāte viṣṣaya aursaviya hiviṇe saṇe jsa saindi
 65 ttāmārā māñanda diyāña ttāte viṣṣaya bāhya kye kāṣā
 ttey ttāmāra saittā jaḍina bāvāna ju hāḍe nā yīndā
 66 trāmu māñamdu ce dṛṣṭiyate handarna vicittre
 vicittrai nātana pharāka ttāmāra viṣṣayinā saindā

5. 67-8

67 cvī handarimā saindā āyattana varju ni byaure
 paḍāṁjsī karmā vivātā ṣāti pratābimbai ditte
 68 nitcīmā trāma diyāña āyattana samu kho ju chāya
 haṁdarimānu pracaina nitcīmā saindā jaḍina

5. 69-70 = P 4099 214-16

pajsa hira cu sa hvañāre drravyanai ja hāḍe abyauda
 ne²¹⁵rvāṇa pūḍgala āśu' paḍaujsi hera usta
 pātca vā hadāre pajsa hira cu hvava ne hāḍe ida
 |²¹⁶padīmāka ātma vejsyāka paysānāka tsūka

214 Syllable deleted between byau and da in abyauda.

215 Syllable deleted between pu and dga in pudgala.

5. 71-80 = P 4099 227-37

ṣā' āttama gvāna ne byede sama āttama-saṇa uysnaura
 ttāra vī satva vī saṇa kū ṣtai ja va h²²⁸rṣtai neṣta
 prracyā jsa saittā deda p(r)acyā jsa vātca ne dedā
 cī ja vye ttatva dyāka vena prracai baiṣa bva²²⁹ra दौरa :
 ttena cu jastana vemāna uryana bahya vacettra
 avadedā vekalpana dyāre paḍājsi vīvā k²³⁰ṇa
 |²³¹cu ra narya prraharāṇa cakrra ttreṣule kāḍare hūṣta
 nariyī tcana dūkhātta sama kūra kame |²³²kiṇa :
 prriya vā karmyau nāya pasve da vajsyāre utca ma
 cvai kṣāra padeda sa hiya saṇa tta :
 sau ja hera |²³³hvaṇḍa naṣta cu hira yuḍa ida padeda
 pharai vara prracā tsida ttena padīmāka abyauda
 khu je hū²³⁴ṇa daitta uysnāra ttu daima tta vā aḍara
 nai ja vara ṣi' aṣta naṣta na <ṣ>ūra sāmva kūra syāma jsirja
 |²³⁵paysānāka vī mare vya uysānā kara ne paysānū
 kāḍara hiya dāra ne pa'sta ida hauvai naiṣta
 |²³⁶ttane cu kūlapa dā ṣi' na ja paysānāka na āttama
 neṣā'mārai kiḍeṣuā' hatsa khu ttāḍā neṣi'meṇe hūṣta
 |²³⁷tsvaka pā guāna ne bide ttane cu va prracai naiṣta
 khu pāṣe'ra ṣṭānye chaya ttaṇa gatta ṣṭāna aḍauṇa

230-1 Between kṇa (229-230) and cu (231) occurs: dara ttena cu jastāna vamāna
 uryāna bahya vecettra avadedā vīkalpana dyāre paḍājsi vī²³¹vā kṇa. ai is written
 over i in vīkalpana. The passage is an accidental repetition, with variants, of lines
 229-230 from दौरa to kṇa.

234 ṣūra for MS. pūra.

236 kiḍeṣuā' for MS. kiḍeṣta'.

5. 69-70

69 paṇjsa hāra cu samu hvañāre dravyāna ju hāḍe ne byore
 nirvāṇa pudgalā ātāṣā cu vāte cu na-ro hāmāre
 70 pātca vā handara paṇjsa hāra cu hvatā ni hāḍe indi
 ātma vajsā'kā padīmāka paysānākū tsūkā

5. 71-80

71 ātma hārṣṭāyā ni byaude samu ātma-saṇṇa uysnori
 kho ju ttāru vīri satva-saṇṇa ku ju ye hārṣtai niṣṭā
 72 pracyau jsa saittā se daindā prracyau jsa vātca ne daindā
 kau ju varā dyākā vātāya vāna pracai haṃ vātā दौरa
 73 ttāna cu gyastānu vāmāna uryāna banhya vicitra
 samu vīkalpina avadanda paḍāṃjsi karmā vivātā
 74 cu narya praharaṇa cakra tṛ-śśūla kāḍare hālṣti
 tcamna tterā narya dukhautta samu kuire kā'mate iṇi
 75 prriya karmyau jsa nitāya ūtco vajsā're paḍiyo
 kye tto ūtco kṣāru padande samu hāvāṇe saṇṇe jsa saittā
 76 śśau ju hārā hvam'duvo' niṣṭā ce hāru yuḍu yindā padamdu
 phara varata pracyā tsindā ttāna padīmāka ne byaude
 77 kho ju hūṇa deiya uysnorā ttū padandaimā u ttāru
 ne ju varata ṣātā ṣtā ne ṣārā samu kūra syāmata jsirgya
 78 kau paysānākā vātāya uysānau karā paysāṇa
 kho havyo kāḍarā dāru karā ne yuḍu yindā patālstu
 79 ttāna nā kūlūpamā dātā cu paysānākā hāviye
 haṃtsa klaiṣyau jsa niṣemāṇā ku ttāḍātā nāhuṣdā
 80 tsūkā hārṣṭāyā ni byaude ttāna cu ttārā pracai naṣta
 kho ju pāsārā ṣṭānye chāya ttāteṇa ggato ṣṭānye ttārṇa

5. 81-5 = P 4099 239-44

nai ja hā |²⁴⁰jsāva mamvaka na vā vara hadara hīsta
 paba haḍa <g>vāna ne harṣḍa ttane cu vejñāna vepāna
 ttu ma vejñāna ttara|²⁴¹gye veṣayīne maṣṭa samvadrra
 khu būre vā ne sarbe masta urmaysdī bvānavija
 dūrā pa(ba)sta va behī bastau tta khvī samva|²⁴²drā
 kū ṣṭā būrai ja kalpa na ṇa'ṣṭa ttā būra atta ne byaidai
 ttena cu vejñāni ttīma vejñāni prracai biḍa
 haga|²⁴³tte veṣayvā pātca ṣa' mava tte vā pūra
 anāsta satsāra liva ṇa'styauña ttadī ttada
 cu bāḍi kāme jāde vara |²⁴⁴ṣṭana ttuṣai byauda

240 gvāna for MS. śvāna. harṣḍa for MS. ha tta rṣḍa, where tta is due to following ttane.

242 ṇa'ṣṭa for MS. ṇa'ṣṭa ṇa'ṣṭa.

5. 86-7 = P 4099 411-13

cī pyūṣṭai rre ttu dā hahīsā pajsāne tvare
 sa khu śī vāsta burrvaitte kṣāṭta anū|⁴¹²lamya busta
 kṣaṣṭā ysāra śāyī pātca prraihi dāvinai tce
 bināña bunā spyau jsa hai|⁴¹³ṣṭāda ba'ysa pajsā

5. 89 = P 4099 413-14

thīyī ttiyā ysaira vī ṣṭāna styūda kiḍeśī'nā pvana
 pachāse' dā|⁴¹⁴vī nai sattsārna gūva dūkhyā jsa :

5. 81-5

81 nā ju ye hā jsāte mamūka ni vā vara handari hīsti
 karā hāḍe pabanā ne haṣḍā ttāna cu viñāno vipākā
 82 trāmu vijñāno ttaraṃgga viṣayīgya māṣṭa samudru
 kāmā na-ro sarbāte urmaysde bvāmatino māṣṭa
 83 samu kho durutātu pachīysu pabasto khviyā samudru
 kāmu na-ru kalpā nāta'ṣṭā ttāmu buro aṃttā nā niṣṭā
 84 ttāna cu viñāni nā bijā vijñānā nā pracai biḍā
 viṣṣaya vāte vātcu haṃggaltte ṣa nu māta tte vā pūra
 85 ttāna anāstanā hvatā samṭsāri u paryamṭtī ttandā
 kvī ṣṭāna kā'mate jyāre varā ṣṭānā ttuṣṣai ne byode

5. 86-7

86 cīyā rre ttū dātu pyūṣṭe trāmu hā pajsatā kho śīyā
 rrahamūna thonā pajsinde kṣāṃdu anulomyo bustā
 87 kṣei' byūrru śśāya kye dātīmje tcei'maṇi ttiyā prhiyā
 spātyau bināñina bū'ṇa balysā pharu pajsamo yāḍāndi

5. 89

89 thīyai mā ysāru vātā ṣṭānā styūdu klaiśīnau pūrnu
 nei' ma parchāṣṭai balysa biśṣā mā jāta puva'ṇa samṭsera

5. 100-1b = P 4099 414-16

bīnāñña aṣkūstai ṣṭāna pā'hyāda ramanī hva⁴¹⁵ra
 mvara bījaṣṭāda brraiyuna bamdanyā gūva paijsa<t>a :
 hana dyāda kārā (pyūṣṭāda) pyāstā⁴¹⁶da avyāya satva

415 paijsata for MS. paijsabha.

5. 111a, b = P 4099 418

pharai ysāre hadarai śāya vaiysaba śāmañña nāda

8. 29-33 = P 4099 250-4

ṣā' aysmva hiya chāya cu²⁵¹ ā vā harrūñā rū
 neṣṭa vara drravyana hira cā'ya-nermyena hamaga
 rrū āstanūva hira sama²⁵²nāma-mātrā ṣṭāre
 paṣṭāma histya neṣṭa ttuṣā drravyasta ne ida
 ttrāma khu je prrīya pharāka u²⁵³tca dai kṣāra vījsyāre
 ysū kṣ<ū>ṣṭa hadara biysma hadarai ttuṣe vajsyāre
 ne ja vara kṣārrū dai ne vā ysū²⁵⁴kṣuṣṭa
 ne biysma aysmyaja vīvā kāṇa

253 kṣuṣṭa for MS. kṣyaṣṭa.

9. 8-13 = P 4099 255-61

āttama hīvyārai²⁵⁶khu strīya pūra daitta hūñña aysaga
 ā ā ttarrā rrai vī āska gāma kṣejīda marīcyē
 ttu māññada²⁵⁷jaḍīna satva avaysāde hira vī basta
 biṣṭu hira ttatva seda sama khu hūṣadai hūña
 himāma je²⁵⁸ga hirā sama kūra syāme kāṇa
 vene kūra syāme dharma hama hirṣṭāya ne ida
 crrāma hūṣadai²⁵⁹satva hūñña hira datta vecettra
 ttrāma tta ue'ṣa jaḍīna ttatva ja hāḍa ne ida
 khu je ttamera daitta²⁶⁰cu kāṣa' ā tta(rrai) rrai vī ū ṣi' utca
 ttrāma hira vīra abāva basta jaḍa prrahajena satva
 ṣkauja tte harbaṣa²⁶¹ttrame khu ja cā'ya-nermye naiṣṭa
 paramārtha ttatve ttrāma

257 Syllable in MS. deleted before jaḍīna.

261 Pāda lost by haplography.

5. 100-1b

100 cu vara bīnāñña vicitra hamatu bīnāñña yāḍāndā
 mura bajeṣāre vicittru banā puṣṣo harbiṣṭu ggūta
 101 hana vajiṣṭāndā kārā pvyā're u muta pātāstu yāḍāndā

5. 111a, b

111 pharu rro vara handara śśāya balysā vātā ṣṣāmañña nāndi

8. 29-33

29 aysmuī vāññā rūva chāya samu
 drravyāna hārā nāṣṭā samu kho hūñña hārā
 30 ttatvatu bāṣṣā rūva hāvī aysmū samā
 ṣṣei rro ṣā hāḍe samu nāma-mātr hvatā
 31 nāṣṭā ju hārā hīskya ne paṣṭāmata karā
 drravyāna hāra ttatvatu hārṣṭāyā ttuṣṣā
 32 ttrāmu kho pharu priya tcalco ūce hāra
 kyai dau ysū biysma kṣuṣṭu daiyā samu
 33 ne ju vara dai kṣuṣṭā biysma byode karā
 aysmuī vīvāgā ttandā dātte samu

9. 8-13

8 ātmo hīvyāre kho strīya pūra dai hūñña aysamgga
 o ttarrā rrau vātā āska ggāma kṣimjīndo marico
 9 ttrāmu uysnora gyaḍīna avaysānda hāra vātā basta
 biṣṣā nā hāra ttatvata saindā samu kho hūṣandai hūni
 10 hāmāmata jīṇga hārāṇu samu kūre syemāte iñi
 vīna kūre syemāte dharma hamata hārṣṭāyā ne indā
 11 crrāmu hūṣandā uysnora hūñña hāra deindā vācāttra
 ttrāmu ttāte uaiṣṣa jaḍīna ttatvatu ju hāḍe ne indā
 12 kho ju ttāmārā daiyā kye kāsā o ttarra rrau vātā ūtco
 ttrāmu hāra vīrā abhāva uysnora basta gyaḍīna
 13 ṣkaugye ttāte harbiṣṣe trāme kho ye cā'ya-nārmātu daiyi
 kho ju cā'ya-nirmāto niṣṭā paramārthā ttatvatu trāmā

9. 14-28 = P 4099 390-406

a-uysānā harbaiśa satva nairāttama harbaiśa dharma
 paramārthana ba'ysa tta |³⁹¹baīśa ttuśāttā nāma-masvauña
 prrarasta sūenyatta raṣṭa anāstana jegai naiśta
 nai yai dyai ida |³⁹²nai nā ṣi' sa bvāme jsa paysede :
 ṣai' ra hama bvāma pātca varai jsāna ttrāme nai bide
 sa khu |³⁹³dai cī ṣai' pasūste dā-macai ṣi' vara sūśta :
 varai jsāna karmau kiḍeśa' hūna māñada pa|³⁹⁴yseda
 kāma burai hūśta nai butte abāvai brrāaitta nairūje
 kiḍeśa' sa ttrāmo khu |³⁹⁵cā'yo cā'yo sa bvāma khu karma
 hūna māñada vaipāka varāśa' saña jaḍina :
 |³⁹⁶samva khu pīrāka cu pvaitta tte yakṣa cu tvara piḍe
 ttrāma pūaida satva avāya |³⁹⁷cu hiye sañai jsa padeda :
 tta tta sañai-māttai lāeka baiśa sañai-mātre ṣkauja
 tta rai |³⁹⁸saña-māttā dharma hamava haiṣṭaya na ida
 ca bāḍa ṣa' saña nairūje cī mahā|³⁹⁹buva payseda
 naiṣa'mārai harbaiśa kiḍeśa' kaiḍyānai harbaiśa jāre :
 vara ṣṭāna |⁴⁰⁰pañe satva ttathāgatta-garbi payseda
 baiśa dharma-kāyana ba'ysa dasau daiśau' sāmva|⁴⁰¹ha daitta
 kṣaṇvā baiśa ttrvāye kalpa paña kṣaiṇa ttradva ba'ysa
 pañye kṣai<ṇ>a ttradva kṣai|⁴⁰²ttra paña paramāṇave ttrada :
 pañai kṣaiṇai ttradva cairya pana jasta ba'ysa nūjsūṣṭa
 pa|⁴⁰³rija rai śā śā ba'ysā phara anābaugna satva
 nairvaṇa ttrāmā payseda sama khu hūsada |⁴⁰⁴baiysedā
 buttai dva nāttarai yāna baitsāga stāvā kaiṇa
 anāstaina ahaimye |⁴⁰⁵jaiga nai bide
 himāma jaga hirā ṣa' paḍa sasta jaḍina :
 ṣau' mi tti ākṣ<ū> daitte |⁴⁰⁶ha bāḍa harbaiśa vira
 ha bāḍa ge'śe cakrra

395 Syllable deleted in MS. after bvāma. mā in māñada written below.

401 kṣaiṇa for MS. kṣaittra.

404 An unwanted ye occurs in the MS. after ahaimye.

405 ākṣū for MS. ākṣya.

406 Five padas have probably been lost between ha bāḍa harbaiśa vira and ha bāḍa ge'śe cakrra.

9. 14-28

14 anātma harbiśśa satva nairātma harbiśśa dharma
 paramārtha harbiśśa balysa samu nāma-mātrā śśūnya
 15 svabhāvāna śūnyā abhāvi anāstani nāśti jīṅga
 nai ye dātu yindā ne vātu samu ye bvemāte jsa paysendā
 16 ṣa ro hamata bvāmata trāma vari jsāna ttiyā ni byode
 samu kho dai cī pasūste dai maṃkyo jsāni paṭhaiyā
 17 cu ye klaiśa karma hāviyā kho rro hūña klaiśyo karma
 kāmu buro hūśtā nā butte abhāvāna brāntā niruddha
 18 klaiśa samu trāma kho māya māya samu trāma kho karma
 hūnā māñandu vivātu varāśāte saṃña jaḍina
 19 samu kho pīrākā pvaī'ttā tte yakṣa cu tvera piḍe
 trāmu uysnora avāyā cu nā hāviṇe saṃñe jsa ṣkaunda
 20 ttāna saṃña-mātrai lovā ttāna saṃña-mātre ṣkoṅgye
 ttāna saṃña-māttā dharma hamatā hārṣṭāyi ne indā
 21 cīyā śā saṃña nihuśdā ku ye mahābhūtu paysendā
 nāhuta puṣṣo kleśa abhāvu biśśi kāḍāyāne jiyāre
 22 varā ṣṭānā panye uysnorā ttathāgatta-ggarbhu paysendā
 biśśā dharma-kāyāna balysa dāśe vīri sāmaha daiyā
 23 kṣaṇuvo biśśā kalpa ttuvāstāndā gyasta balysa ttr-adhva
 panye kṣaṇā kṣettra ttr-ahdva pañiṇa paramāṇavo tranda
 24 panye kṣaṇā caryo ttr-adhvo pañi gyastā balysā nājsaṣḍe
 parrijāte śśo śśau balysi pharu anābhoggāna satva
 25 nirvānā trāmu paysendi samu kho hūsandā bāysendā
 ttāri dva yāna biysāṃgya kye mara stāsindā saṃtsera
 26 anāstani ahāmāta dharma ahāmātā jīṅga nā byode
 hāmāmata jīṅga hārāṇu samu paḍa sastu gyaḍina
 27 ttiyā ākṣūtā dāyāna hamu bāḍu harbiśśā vira
 samu kho purra pañiṇa nātāya o kho tcarā āyāñā dāttā
 28 parrijāte satva dukhyo jsa kho rro hatāḍarāṃjsya balysa
 panye kṣaṇā harbiśśā vīri hamu bāḍu ggei'śśāta cakkrū

10. 10 = P 4099 53-4

satsāra cu pajsa |⁵⁴skadha : arahada hakṣa tcahaure
 prracyāi jsa kharga-veṣāṇa pārāmyau kṣyau jsā ba'ysa

10. 33c, d = P 4099 128

13. 154c, d

dasau pa'ña darrau tcahaura āveṇya haṣṭuāsa dharma

23. 20 = P 4099 121-2

śakrra jasta kāka |¹²²jyava jsīna vara jastvā
 ttī dā pyūṣṭi ba'ysana ṣe' varī vā jastvā ā :

¹²¹ MS. has śa below between kā and ka of kāka, perhaps due to preceding śakrra.

23. 21 = P 4099 123-4

ttyā avāya |¹²⁴padā bausta pharāka hadara jasta
 ba'stāda pade avāya mesta hava cu pyūṣṭui dā

¹²⁴ Syllable deleted in MS. before pade.

10. 10

¹⁰ samtsārā cu paṃjsa skandha arahanda haṭṭhe tcohora
 pracyau jsa khadga-viṣāṇa kṣyau pārāmyau balysa

10. 33c, d, 13. 154c, d

³³ dasau saña darrau tcahora haṣṭūsu dharma patārgya
¹⁵⁴ daso pāta' darrau tcohora haṣṭūsu dharma

23. 20

²⁰ varā handarā gyastā ce jāta jsīna varatā gyastuvo' ttitā
 samu dātu balysāna pyūṣṭe varī vā gyastuvo' ātā

23. 21

²¹ puṣṣo baste pando avāyi pharu rro ṣṣei handara gyasta
 bastāndi pando avāyi ttāri hāvā ci dātu pyūṣṭe

APPENDIX 3

THE ARAPACANA SYLLABARY

The first five syllables mentioned in 6. 28-9, *a ra pa ca na*, give the name to a well-known Buddhist syllabary. On the Arapacana syllabary see S. Konow, 'The Arapacana Alphabet and the Sakas', *AO*, xii, 1934, 13 ff. and F. W. Thomas, 'A Kharoṣṭhī Document and the Arapacana Alphabet', *Miscellanea Academica Berolinensia*, Berlin, 1950, pp. 194-207. See also the entry Arahashana in *Hōbōgirin*, fasc. i, 34.

The syllable *pa* stands for *paramārtha* also in H. 142 NS 76 19^v2: *pa-kārā akṣarā paramārthāna* (E. Leumann, *Nebenstücke*, Leipzig, 1920, 153; H. W. Bailey, *KT*, v. 103). In addition *la* is there said to stand for *lakṣaṇa*: *la-kāri akṣarā lakṣaṇa anuvyaṃjana gyastā balysā* (ibid. 19^v3-4). In this the text differs from the *Lalitavisatra*.

The *Lalitavisatra* ascribes a meaning to each of the syllables in the ordinary Sanskrit syllabary. The passage is given in this appendix on account of the close agreement in its ascription of meanings with our Khotanese text. The statements that correspond with the Khotanese text (fol. 214: 6. 28-33) are italicized.

Lalita Vistara, ed. S. Lefmann, Halle a. S., 1902, pp. 127-8:

bhikṣavo daśa dāraśahasrāṇi bodhisattvena sārddham lipiṃ śiṣyante sma. tatra bodhisattvādhisthānena teṣāṃ dāraśāṇāṃ mātṛkāṃ vācayatām. yadā a-kāraṃ parikīrtayanti sma. tadā anityaḥ sarvasaṃskāraśabdo niścarati sma. ā-kāre parikīrtiyamāne ātmaparahitaśabdo niścarati sma. i-kāre indriyavaikalyaśabdaḥ. ī-kāre itibahulaṃ jagad iti. u-kāre upadravabahulaṃ jagad iti. ū-kāre ūnasattvaṃ jagad iti. e-kāre eṣaṇāsamutthānadoṣaśabdaḥ. ai-kāra airyāpathaśreyān iti. o-kāre oghottaraśabdaḥ. au-kāre aupapādukaśabdaḥ. am-kāre amoghotpattiśabdaḥ. aḥ-kāre astaṃgamanaśabdo niścarati sma. ka-kāre karmavipākāvatāraśabdaḥ. kha-kāre khasamasarvadharmāśabdaḥ. ga-kāre gambhīradharmapratītyasamutpādāvatāraśabdaḥ. gha-kāre ghanapaṭalāvidyāmohāndhakāraavidhamanaśabdaḥ. ṇa-kāre 'ṅgaviśuddhiśabdaḥ. ca-kāre caturāryasatyāśabdaḥ. cha-kāre chandarāgaprahāṇaśabdaḥ. ja-kāre jarāmaraṇasamatikramaṇaśabdaḥ.

jha-kāre jhaṣadhvajabalanigrahaṇaśabdaḥ. ña-kāre jñāpanaśabdaḥ. ṭa-kāre ṭaṭopacchedanaśabdaḥ. ṭha-kāre ṭhapanīyaprasaśabdaḥ. ḍa-kāre ḍamaramāranigrahaṇaśabdaḥ. ḍha-kāre mīḍhaviṣayā iti. ṇa-kāre reṇukleśā iti. ta-kāre tathatāsaṃbhedaśabdaḥ. tha-kāre thāmabalavegavaiśāradyaśabdaḥ. da-kāre dānadamasammasaurabhaśabdaḥ. dha-kāre dhanam āryāṇāṃ saptavidham iti. na-kāre nāmarūpaparijñāśabdaḥ. pa-kāre paramārthaśabdaḥ. pha-kāre phalaprapṛtisākṣātkriyāśabdaḥ. ba-kāre bandhanamokṣaśabdaḥ. bha-kāre bhavavibhavaśabdaḥ. ma-kāre madamānopaśamanaśabdaḥ. ya-kāre yathāvaddharmaprativedhaśabdaḥ. ra-kāre ratyaratiparamārtharatiśabdaḥ. la-kāre latāchedanaśabdaḥ. va-kāre varayānaśabdaḥ. śa-kāre śamathaviṣayānāśabdaḥ. ṣa-kāre ṣaḍāyatananigrahaṇābhijñānānāvaptiśabdaḥ. sa-kāre sarvajñānābhisaṃbodhanaśabdaḥ. ha-kāre hatakleśavirāgaśabdaḥ. kṣa-kāre parikīrtiyamāne kṣaṇaparyantābhilāpya sarvadharmāśabdo niścarati sma.

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